Photograph by Harold M. Lambert

SEPTEMBER, 1951

Women's Missionary Magazine

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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Churches for Our Country's Needs

A LITTLE TIME APART

THE GREATEST CHURCH

The greatest church in all the land,
With wealth and power in its control,
Holds naught but ashes in its hand
Unless it guards the human soul.
What means this stately granite pile,
To Christian worship set apart,
If crowded streets, mile upon mile,
Feel not the throbbing of its heart?

Respond, O Church, these myriad calls
Appealing, come from street and mart.
Where every man whom sin enthralls
Expects a welcome to thy heart.
Reach out, O Church! This is the hour
To make thy ministry complete!
God waits, to furnish thee with power,
To lift the erring to His feet.

—Author Unknown

To The Church Of My Childhood

Down in a sunny valley,
Three hundred yards or more
Back from a crowded highway
O'er which great autos roar,
There stands a giant elm tree
Beside a sparkling pool;
And just beyond its shadow
A church, serene and cool.

Tonight my fancy wanders
Back to my childhood hours
When my own father's people
Dwelt near among the flowers.
They often told me stories
Of those primeval days
Ere the ruthless hands of men
Marred nature's rustic ways.

The tale that held my fancy
Concerned a grassy plot,
And how our pilgrim fathers
Obtained that lovely spot,
On which they soon erected
A house where God and man
Could meet in sweet communion
And fellowship again.

For well you know our grandsires
Were all brave men and true,
Who loved the great Jehovah,
And all their kinsfolk, too.
So they to seal this friendship
For their posterity
Dedicated to our God
That house beyond the tree.

Now that was many years ago.
Almost four score, they say,
And how the days sped onward
Bringing the children gay.
Then through those sacred portals
We joined the happy throng.
And raised our lilting voices
With theirs in sacred song.

That church became a haven
For folks from far and near;
And kept souls close to heaven
Through stormy days of fear;
When doubts and grave temptations
Spread darkness o'er our sky,
Those white walls seemed to whisper,
"Look up, for God is nigh."

And when, like bursting bubbles,
Both grief and sorrow came
And robbed some home of gladness,
Or bowed some head in shame,
Or when the grim dark reaper
Took some dear soul away;
We found our only solace
Beneath those shingles gray.

And through those days of gladness,
When sunshine seemed to flow
Across our peaceful valley
And laid the shadows low;
When hearts were filled with rapture
For blessings manifold;
And souls were all united
Within one common fold;

When like a benediction
Straight from the Father's throne
The holy Sabbath morning
Found welcome in each home;
'Twas then in sweet communion,
His holy name to laud,
And render up our praises,
We sought that house of God.

How like a rolling river
The years went by our door;
And soon our peaceful valley
With life was brimming o'er,
That church, though once so spacious,
Now failed to hold the throng
That came to find Jehovah,
And join in sacred song.

When soon it was decided
To pull those white walls down
And build a modern structure
Upon that sacred ground,
It seemed the God in heaven,
In protest, sent the storm
Which shook our peaceful valley,
But left the church unharmed.

And when they razed the building,
And laid its white walls low,
It seemed they dulled the magnet
Which kept alive its glow:
For when they built another,
So modern and so new,
To me the gates of heaven
Slid back a step or two.

—*Kathryn Helfenbine Dennis*

Printed by request of a friend of the author, member of the United Presbyterian Church of Wheeling, West Virginia. This reminiscence was written for a program in which the Home Mission Book, "Rural Prospect" was featured, and was "dedicated to the original United Presbyterian Church of Roney's Point, West Virginia. It was erected in 1871-72 and razed in 1902. It was a powerful force for good in the community which it served in spite of the fact that its structure was of pioneer design. We cherish its memory." How dear to the memory of each one of us is the Church of our Childhood where we were first taught God's will for our lives.—Editor.

The Women's Missionary Magazine
Of The United Presbyterian Church

Vol. LXV September, 1951 No. 1

North America

Take Root Downward
Bear Fruit Upward
2 Kings 19:30

Mission To America

Some Thoughts from the Study of Dr. Truman Douglass' Study Book for 1951-52

By MRS. GEORGE W. HUTTON, Meridian U. P. Church, Butler, Pa.

I. New Concept Of "Church"

MANY years ago a rash but determined young preacher began his sermon to his congregation with these words: "I am preaching this morning on the whole of the 29th chapter of Acts. It is one of the most stirring chapters in the New Testament." Many nodded as though they were perfectly familiar with the wonderful 29th chapter of Acts, and settled back comfortably to await the sermon when he startled them by explaining that there was no 29th chapter—there are only 28 chapters in the Book. Then he added that they themselves were the 29th chapter of Acts, for the Book of Acts of the Apostles is never finished. It is a continued story, and we are all adding new chapters every day.[1]

The church of today finds itself peculiarly situated. Our American way of life is a life far removed from the course envisioned by our forerunners. Regarding the administrative field the typical American attitude seems to be one of tolerating a fair amount of official elbow-in-the ribs behavior as part of the cost of public administration. We complacently accept a principle that "a public servant" is exempt from certain duties and obligations incumbent upon the ordinary public that he allegedly "serves". We are accustomed to see public officials working various minor rackets and regard them as pre-requisites of office. The authentic hero of the American dream seems to be the man whose visiting card gets him past all six secretaries straight to the president of the company.

The principles laid out by the founders of our American life have no sympathy with any system of caste in which a man's importance and standing are measured by the number of people he can look down upon. "What would our forbears have said about a popular standard that worships ball players and torch singers while regarding schoolteachers with jocular condescension!" If the American way, as reflected in the official racket, is an inversion-

[1] Mrs. Hutton is a busy pastor's wife. Prior to her marriage she (Miss Bernice Warren) was a short-term teacher in Egypt.

The 1951-1952 Adult Mission Study Book on the theme, "Churches for Our Country's Need"

and denial of the American faith stated in all classic declarations, then a wide gulf exists between the current popular estimate of greatness and the Christian proclamation on what is of worth in the sight of God!

This leads to the conclusion, stated often, but which needs to be seen afresh, and with a new sense of urgency: the church has a mission to America and the great majority of church members in this country have not become alive to the fact.

The church is just beginning to glimpse the meaning of its new position with reference to the surrounding culture. One of the hard facts it faces is this: There is no longer a "Christendom" — a Western society whose members commonly recognize a "body of Christian convictions and principles".

In the past the church could look to society for an elementary kind of Christian teaching that would reach, at least in some diffused form, all citizens, since Christian ideas and standards were accepted as a natural part of our culture. When planning for new churches in communities the work was aimed at helping to supply the felt wants of the people, for it could be assumed that every community desired to have churches. It could be assumed too that the church school was mainly supplementary to the nurture given in the Christian home; that public education was an ally of Christianity; that higher education, as it acquainted the students with the broader aspects of our culture, must include reference to history and content of Christianity.

Today the establishment of churches in new communities can no longer be done by methods that assume that all "good Americans" desire to have churches among them. The Christian movement must now fight its way into communities where rigid zoning laws make it difficult to find even a site for a church building. The official and legal position of public education today in the United States is one of religious neutrality, which position might be defensible if we were living in a spiritually and ethically neutral world. We find, however, that a religiously neutral education is not really neutral. It actually takes sides, too often "communicating to the student the conclusion that either there is no God, or if there is a God his existence is of such small importance that it is undeserving of notice".

In addition to understanding all this break-up of our Western Christendom we have also to adjust to another hard fact: that Protestantism can now claim no more than a fourth to a third of our population! Members of Protestant churches, even when they are all counted as "active", and when those whose relationship is scarcely more than nominal have been eliminated, make the status of Protestantism today only a minority one.

We must not, however, let such a recounting of the facts concerning the changed status of the church in our American life bring on a mood of discouragement and defeat. A living church is not afraid of difficulties, and the spirit of realism now appearing among Protestant leaders brings new hope. Yes, Christians are still in the unbroken line of witnesses to the Christ and are writing the 29th chapter of the Book of Acts.[1] The church in America is called to move forward now in a society whose dominant standards and goals are frequently in direct and massive opposition to those of Christianity.

[1]New Century Leader, June 1951, p. 32.

II. Why Arrested Growth?

That the church has been in a semi-dormant state is a thought at once disconcerting and appalling to many of us. Have we not been doing more and giving more? Doubtless some of us have, but we may be those fortunate enough to be where the church *is*. Yes, exactly that, for in much of America now *the church is not there!*

Let us look at America.

1. In 1948, for example, a home mission board of one denomination took a serious look at the job of establishing Protestant c h u r c h e s where they are now needed, calculated its own share in this task, and decided it ought to establish a church at the rate of one every two weeks for the next ten years. By major effort they met this quota for the first two years. Then the report of the 1950 census was issued. The denomination had set its quota on the basis of population increase of ten millions for the decade, but census figures showed the actual gain to be 18 million! Thus the board had to revise its quota upward before the two years had passed.

2. While the n a t i o n has been growing in numbers there has been a ceaseless shifting about of individuals and families. During seven years (1940-1947) half the people of the United States changed their places of residence. Probably four out of every ten church members moved a sufficient distance to d i s r u p t their church relationships. This migration has greatly complicated the already intricate task of putting churches where they are needed, and beyond securing the proper locations construction was o f t e n curtailed or stopped because of wartime controls or scarcity of materials. "Unless someone can dissuade the American people from multiplying and moving about," says Dr. Douglass, "boards of national missions will continue to be discomfitted".

3. The gigantic re-settlement is unequally distributed. The three Pacific coast states gained more than 50%, and Montana lost about 8%, while on the opposite side of the continent the town of Great Neck, Long Island, more than tripled in population. While such urban growths were taking place many rural communities showed a sharp decline. Thus the fabric of community life suffers terrific stress and strain. The abnormal rapid growth has over-loaded the facilities which Americans regard as essential—schools, highways, municipal services, public transportation, etc. The thought of "fighting traffic" for five miles in order to get to church wears down the church loyalties of many. In another community where population has declined the remaining members of the community find it a great burden to maintain the facilities, including the churches. Again, a striking change is seen in the complexion of their citizens in some communities. The already overcrowded Harlem tenements have seen streams of Porto Ricans coming at the rate of 4,000 a month. The Negro population of San Francisco increased more than 5½ times between 1940 and 1945. In other sections homes that were once single family dwellings have been turned into rooming houses occupied by unmarried adults and childless couples. In such neighborhoods the decrease in the growth of children sometimes causes schools to be abandoned. What of the church?

4. The growing instability of family life is exposed and highlighted in these urban communities. In 1947 a study in metropolitan Pittsburgh disclosed that more than one-fifth of the households were "broken homes" —that is, not complete families having both husband and wife as their heads. In rural areas the "brokenness" of family and neighborhood life is likely of another sort — young people going to industrial and com-

mercial centers, leaving the community to older adults.

5. The psychology of the people of the United States has changed! With all the vast media of communication, local and regional differences are much less distinct now. And as people are now able to compare their institutions and facilities with those elsewhere, the church comes in for its share of scrutiny. The program and service of the rural or the suburban church have no excuse in our present day for being inferior to those of the city church.

The above are some of the external changes. But they have been wrought by people and people in turn have been deeply affected by them. The United States is involved in a gigantic process of re-settlement. Many house-to-house religious canvasses reveal that 93 out of every 100 people have at least some church background—that most are not from the "never-churched", but from the "formerly-churched". Here is a family once active in a Kentucky church but moved to Detroit in 1942; since 1945 they have lived in three other cities; they attend church once in a while, but feel too transient to settle down.

Mrs. Meade is a widow. When her husband died she went to live with her married daughter and family in Baltimore. "Back home in Illinois I used to go to the church every time the doors were open. Now I am older. I guess I just don't have the energy to make new acquaintances, and do the church work I used to enjoy".

Here is another who says her family is grown, and the neighborhood has so changed that when she goes to church she sees none but strangers.

John Rogers and his family moved from their rented house when it was being torn down to make way for a new apartment building. Now they live in a new development twelve miles from the city. There are two churches within a mile and a half: one a beautiful chapel attended by wealthy families who live on nearby estates; the other in what was, until recently, a rural village, attended by farmers. The Rogers family does not feel at home in either of them.

Fred Barnes is a college graduate, employed as a research chemist by a large firm. He is unmarried, and resides in a residential hotel. The two churches in the neighborhood are well endowed, historic churches, whose members live several miles away. Neither has a program for young adults. Fred was always active, but now spends his Sundays motoring in the country.

These instances are given merely to show by what route many families and individuals have entered the "unchurched" half of our nation, recruited from the ranks of the "churched". Of course, in all these instances it may be said there might have been a more vigorous personal faith, and a deeper, steadier loyalty to the Christian fellowship; but it may also be said that in all these instances there was some sense in which *the church was not there.*

One whose daily work takes him among churches in every section comes to the conviction that Protestantism is facing a decisive moment. Many Christians are rightly aware of the desperate conflict with powers that are contending for the spirits of men, but are they equally aware of what Protestantism *has* and *is*—what it actually possesses in the reality of the church? "It does not specialize in brass bands and streaming banners. The Founder of Christianity likened the influence of His teachings to leaven which changes the size and consistency of the whole lump in which it is imbedded. There has never been a time when the church has been as strong as sincere Christians would like it to be, nor is it as strong today as it should be; but let no one write off the Christian church as an institution having negligible influence in the world."[1]

[1]The Witnessing Church, Earl L. Douglass, D.D.

III. Resources For Renewal

One day I went with my husband to call upon a family living in the community and quite regularly attending our suburban church, but whose membership was still in a city church. When church relationships were being discussed, the father said, "Yes, I agree that this fellowship we have in Jesus Christ is something we really should get excited about! We become enthusiastically bound together over our ball team; how much more should we enthuse over this fellowship of the church!" As we left, my husband said with a glad earnestness in his voice, "There, my dear, is a real churchman!"

"The church is in the world to serve, but its most significant service

The "Harvester" follows and serves migrant farm laborers wherever the crops are ripe. The U.P. Church has a part in the donation and support of one of the seven Home Missions Council Harvesters.

is performed through *being the church*—that is, through living the life of a community whose mission is to declare and demonstrate the gospel. Strangely, it has had its most creative and lasting influence upon society not when it has undertaken to bring about a particular social reform, but when it has boldly proclaimed the gospel, and has dared to believe that the crucial factor in human life and history is the relationship between man and the God and Father of Jesus Christ. It is through the work of evangelism, the establishing of the gospel in the hearts and lives of men and women that the church has wrought most effectively."

Not by a program of social reform, but by a re-discovery of the gospel, and a rebirth of Christian love and obedience the church has again and again influenced the character of society. True that under the Wesleyan movement the life of England was re-fashioned — concern was aroused for public health, prison reform, re-establishment of the home, public education, and other items, but it did not set out to do any of these things. In our own early West the church was in every way the most influential force for humanizing the rude life and shaping it into communities and ways of neighborliness and defending the integrity of family life. Yes, where people are, there the church must *be present*, and it must *be the church*. "It is time for us Protestants to recover a singleness of mind, and to recognize that our vocation as Christians is primarily in being men and women of the church. . . . The Christian mission is a mission in, through, and for the church. We must take our place *in the church*—such is the strange and humbling mystery of God's call to us."

The location, re-location, and re-awakening of churches call for much consecrated thought, time, and talent of many Christians. There is a college in South Carolina whose leader states the idea this way: "Religion is a Bible-believing, happy-faced, neatly-dressed, freshly-scrubbed, well-informed proposition. If you can be a useful Christian in bare feet, you can be twice as useful if you wear shoes, and three times as useful if you keep them shined."[1] The Christian church today must be alert and willing to learn to use even new inventions of our day—"what is that in thy hand?"

And so we come to the prosaic term: church extension. But when we enter upon the *task* of church ex-

[1]Christian Herald, June 1951, p. 23.

tension, we find it to be anything but prosaic! The methods must be varied, and the fellowship in the family of God nurtured until it is felt in "a reverent, brotherly togetherness."[2]

Church extension means not only the placing of new churches, but also the intensifying of the life, witness, and sense of mission of the existing churches. Nor is this task to be assigned to the clergy only. New methods of communicating the message of the church may be devised but none can replace the testimony spoken by individual to individual. William James said many years ago that a conviction is never vital until it gets into the muscles and finds expression in action.[3] More and more churches are realizing this and are sending out visitation teams; young people of the Reformed Church and of the United Presbyterian Church go out to serve in Youth Caravaning service; adults and older youth give time and leadership in local Youth Clubs; some churches have organized Craftsmen's Clubs, and the weekly bulletin may announce, "The church kitchen needs a coat of paint. Painters will kindly report for work on Monday evening at seven"; summer caroling is done by both adult and youth choirs for benefit of those whose hours seem long at home; half-day nurseries are often set up for

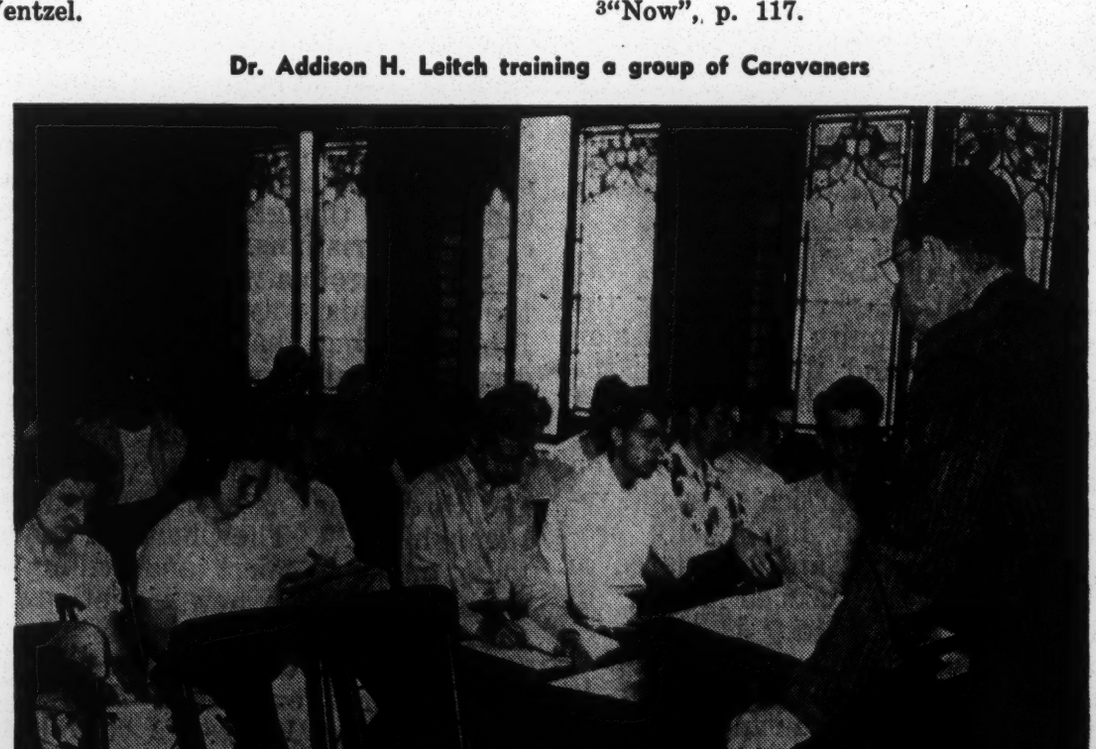
(*Continued on Page* 58)

Miss Lois Copeland, a Caravaner, on a religious survey assignment.

[2]Once There were Two Churches, by Fred Wentzel.

[3]"Now", p. 117.

Dr. Addison H. Leitch training a group of Caravaners



Our United Presbyterian "Mission To America"

By GEORGE KERR, D.D., Associate Secretary, Board of American Missions

The rapid shift of population in America places a twofold responsibility upon the church. A ministry must be established and maintained in the rapidly growing areas and at the same time an effective ministry should be maintained among transients and in areas which are decreasing in population.

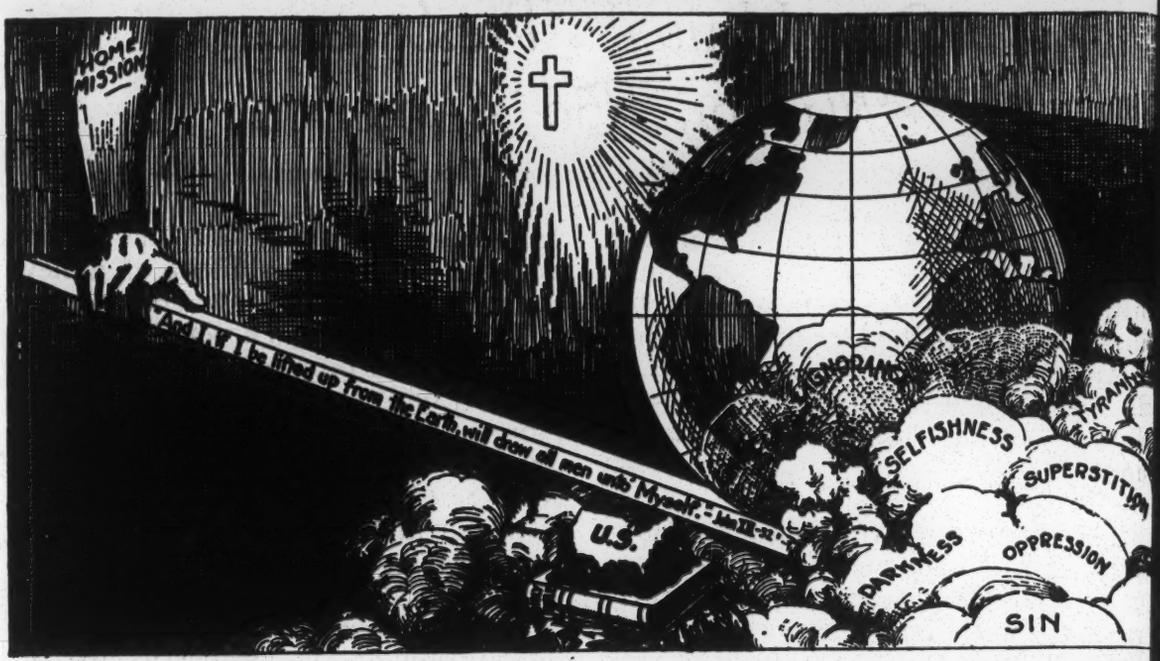
The Board of American Missions engages in the discharge of responsibility in the matter by constantly working with local pastors, presbyterial and synodical officers and representatives of other denominations on a local level through comity committees, and on a national level through the Division of Home Missions of the National Council.

Decisions relative to entry into a new field are based upon local surveys and presbyterial action. Once the decision has been made, the purchase of property, the securing of plans for a building, the sending of a Bible School Worker or a Home Missionary and the securing of a parsonage or manse are the logical steps in the establishment of a new congregation in a new community.

The WGMS plays a very vital part in the sequence by making it possible for the new congregation to have a parsonage. Loans are made to congregations to build or buy homes for their ministers. A first mortgage is required and the rate of interest is two per cent. Approval of presbytery, statement by attorney, vote of the congregation, as well as a complete description of the property, are included in the application for loans. These loans are repaid in monthly installments.

The American Board usually assumes the responsibility for the salary of the Home Missionary, the purchase of the site and through a grant of mission funds proceeds to have the first unit of the new church built as quickly as possible. The minister or missionary engages in the many tasks that are the part of the establishment of the new congregation.

Architect's sketch of first unit now completed at Youngstown, Ohio. An identical unit in frame construction is being completed at La Grange, Illinois. A church is also being erected using the same design in Columbus, Ohio, and a much-needed church is being erected for our Negro congregation at Chase City, Virginia.



Quite naturally such activity has a most romantic appeal. We all like to be associated with projects that are new and growing. Equally as challenging but lacking some of the romance is the need to carry on a ministry in older areas which are not growing but in many cases are decreasing in population. The recent census reveals that, while the suburban areas are increasing rapidly in population along with new cities which have been established, other areas, city and rural, have decreased in population.

The American Board is called upon to help many such congregations as they carry on a ministry when many of their members have moved to the new residential areas and become a vital part of the new congregations which are being established. By direct salary aid, loans for building improvements, securing of bus service for widely scattered areas, establishment of larger parishes, car operation grants and other means the Board is able to help in many instances. The Minimum Salary Fund is administered by the board and in some instances the church needs of an area can best be served by the establishment of a federated or community church.

The WGMS has been of invaluable help in the grants which have been made to rural congregations for the improvement of parsonages. Over thirty such grants have been made and the record indicates that many congregations have moved on from the parsonage improvement to major renovations in the church building. Application is made through the Parsonage Secretary of the WGMS, but the funds are granted from the Senior Life Memberships of the Thank Offering.

The work at Knoxville, our mountain missions and our Negro missions and schools are all a definite part of the task of making America Christian. They are a part of our "Mission to America" in helping to supply churches for our country's needs.

THE EFFICIENT CHURCH

Every member worshipping God.
Every member living the Prayer Life.
Every member Studying God's Word.
Every member Giving of His Means.

Worship Service

By MRS. HARRY W. ORR, Arkansas City, Kans.
President of 1950 WGMS Convention

THEME:
CYCLE OF FRUITFULNESS
(Genesis 8:22)

NURTURING THE LEAVES

CALL TO WORSHIP:

Leader: I waited patiently for the Lord; and He inclined unto me, and heard my cry.

All: The Lord is nigh unto all that call upon Him, to all that call upon Him in truth.

Leader: My God shall supply all your needs according to His riches in glory by Christ Jesus.

Prayer: Our Father, we thank Thee for Christ our Lord, who ever liveth to make intercession for us. Help us to face the question of what we are doing with our lives, help us to reconsecrate them to Thee. May we serve and love Thee. Amen.

Scripture: Ps. 1:1-3; Jer. 17:5-8.

Song: S.C.W. No. 190, "More Holiness Give Me."

Before me is a leaf from an African violet plant. To start a new plant from a leaf one needs to place the leaf in a moist starter culture until new leaves push their way up to the light. Then it must be transplanted to a soil mixture best suited to its growth and development. Careful nurturing is necessary to bring forth the best development and quickest growth. Are there lessons which we can learn from this leaf and the new plant? I think there are.

God in His Word, compares the righteous to a green leaf. As the leaf needed soil, light and water to keep growing, so our souls need to be nourished by daily communion and fellowship with God through prayer, Bible study and meditation, to grow and develop adequately.

The violet leaf soon adapts itself to the surrounding soil, begins to grow and send its roots down deep into the soil, thereby feeding the new plant and holding it firmly in place. If we are truly planted in Christ our roots will reach down into the soil of God's garden, where we find nourishment for our growth and the security necessary to carry us through stormy weather. When tempted and tried we will be victorious because we are secure in Christ.

Not until the leaf is carefully planted in the right soil will it put forth the most visible signs of new life. We too need to be well planted in the proper soil environment. When planted in Christ and surrendered to God's will, our happiness and well-being will not depend upon outward advantages but will thrive on an inward state of peace and security that only the Christian knows. Joseph, Daniel, Esther and others are all witnesses to this truth. The winds of adversity rather than dwarfing our lives will strengthen us.

The violet is not a wild flower in our land—it is a cultivated plant, needing special care and supervision in a soil that will best promote its development. We too need God's nurturing care and instruction if we are to grow into Christians who have courage in seasons of danger, patience for seasons of suffering, strength for seasons of trial, wisdom for seasons of difficulty. Paul tells us to bring up our children "in the nurture and admonition of the Lord." Then the leaf of their testimony will ever be green. Dr. Clarence Macartney described a group of broken lives as "leaves of promise which had been blasted." Let us so live and teach our children to live that the harvest will be pleasant.

"O where ever our path may lie,
Father, let us not forget
That we walk beneath Thine eye,
That thy care upholds us yet."

+ PROGRAM SUGGESTIONS +

North America

O Lord, our God, Thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to Thee.
—*Henry Van Dyke*

The story of Christianity around the globe brings us to our own land. We must face the challenge of undertaking a Christian Mission to America in a "wholly original spirit—the spirit of Christianizing a land, that, in hard truth, is for the most part not Christian at all." The church in America today must have a mission—not only to lands afar, but to America itself.

Study Tools—The textbook, *Mission to America* by Truman B. Douglass, is reviewed in its entirety in this Magazine to give a general view of its scope; however, that does not mean that the actual study should be limited to one program. This book and its companion, *Now!* are *musts*.

Cooperate with your pastor in setting up a School of Missions for the whole congregation using the splendid material on Home Missions graded to each age group. (See Plan Book of Board of Administration.) Spread missionary information by presenting *Now!* (only 35c) as gifts to shut-ins, hospital patients, and especially to the healthy and strong who will find incentive for action in its brief, sparkling articles and stories. (See Literature Department, p. 57 for brief reviews of Home Books and prices.) Mrs. Hutton's review contains well-selected highlights. It should serve as a condensed "taster" and outline guide for study.

Now!, pp. 123-128, contains fine "method" material for five sessions, more or less.

Supplementary Materials—(On our U. P. work)

1. From our Board of American Missions, 209 Ninth St., Pittsburgh 22, Pa., write for this free material:

   Annual Report, 1951 *of Board of American Missions.*

   Caravaning We Will Go.

   This Is Our Church.

   The U. P. Church in Action Through the Board of American Missions.

   Growing Pains in the Suburbs, reprint from the *Pittsburgh Press.*

2. From our Literature Department, 902 Publication Bldg., Pittsburgh 21, Pa., secure mimeographed copies of *Sabbath School Missions* by Mae Haskins, *The Romance of Home Missions* by Rev. Donald Black, *The Harvester—From Florida to Minnesota* by Roland Giduz. 5c each to cover postage. They are reprints from the *Christian Union Herald* and *Women's Missionary Magazine*, made available by Miss Hazel E. Anderson, chairman of our denomination's new Committee on Missionary Education.

3. For shifting-population information send for free chart on "Basic Barometers of Real Estate Trends" showing the per cent of change in total population by counties in the U. S. A. from 1940-1950. Write to Roy Wenzlick and Company, Real Estate Economists, Appraisers and Counselors, St. Louis, Mo. Consult also the U. S. Census Bureau for your own state and county.

4. The film, AGAIN PIONEERS. Sound. 68 minutes. Rental $12.00 from Audio-Visual Department, 209 Ninth St., Pittsburgh 22, Pa. (See p. 121 of *Now!* for resume of this and other films.)

OPINION QUIZ

(Based on Magazine Articles, pp. 1-20)

1. In memory of what church is a poetical tribute? Ought one lament the passing of an "old" church? Why or why not?
2. Do you agree that we are all *writing* the 29th chapter of Acts? What ought we write?
3. Do you think we really "worship ball players and torch singers and regard schoolteachers with condescension"?
4. How do you think your community lines up with statistics that "4 out of every 10 church members moved . . ."? With Pittsburgh's statistics: "1/5 of the households were 'broken homes' . . ."?
5. Do you think our Church through the WGMS and Board of American Missions is proving adequate to the call for "Churches for our country's needs"?
6. Do you think sufficient appreciation is given to our faithful Home Missionaries?
7. What impression do the Foreign students in the U. S. A. have of American people?
8. Would interest in the Church rise rapidly *if* all the hungry "Have-nots" in America became "Haves"?
9. Wherein lies adequate power for a Christian America?

Memories Of Miss Martha E. Thompson

By MRS. WALLACE GUTHRIE, Greeneville, Tennessee

MISS MARTHA E. THOMPSON worked under the Board of American Missions much of the time between 1914 and 1943. She became matron of the girls' dormitory at Camp Creek in 1914.

This was in the pioneer stage of our work, before good roads and school buses had been provided. The house had not been built for a dormitory and had none of the conveniences enjoyed later by Miss Thompson and her associates in the dormitories built by the Board. The water supply was from cisterns, and cleanliness was strongly emphasized. The food was always good, according to one who for eight years lived in the dormitory with Miss Thompson, first as a student, later as a teacher. One of the Camp Creek teachers said that Miss Thompson would buy a cow, fatten it for beef, and make "the best soup you ever tasted."

The dining room and library were attractive with ferns and flowering plants—begonias, day bloomers (Sultana), and pink, white and red geraniums. The "work list" for the girls included milking, cutting kindling, carrying wood, and caring for the horse, chickens, pigs and cows.

Miss Thompson was very saving, but not for herself. She seemed to derive more good than most people from a certain amount of money, food or clothing. She told the girls, "if you don't take care of other people's things, you'll never have any of your own to take care of." She wanted every girl to have a warm coat, warm gloves or mittens and a good Christian education.

In 1921 Reverend Moses Hay, pioneer evangelist, met a young woman with little schooling, beyond school age, who was on her way to get work. He invited her to visit the girls' dormitory at Camp Creek. Here Miss Thompson found a way for her to stay to enter school. Six years later this student was graduated at the age of thirty-eight. She said, "Miss Thompson seemed to understand my handicap. Words cannot express my gratitude to her and some of the others. Had to have sympathy to stay—that old." This student made teaching her life work and is still actively engaged in teaching and in helping others to go to school and to Christian camps.

Nursing was a talent that God had given to Miss Thompson. During the "flu" epidemic, with eighteen cases in the dormitory, Miss Thompson let the little girls help. They dressed in white, as "Red Cross Nurses." Miss Thompson watched tonsils and swabbed throats. She planned a "Tonsil Day" at the dormitory when Dr. Reaves, of Knoxville, donating his services, removed all infected tonsils. Dr. Wolsey of the Camp Creek community donated his time also, giving the anesthetic.

Besides serving at Camp Creek, Miss Thompson was in Houston Valley with Miss Elizabeth Campbell for a time. With Miss Sarah J. Reid, she

The Grade School at Paint Creek, with teacher, Mrs. Wallace Guthrie, the writer of this article.

We are grateful to Miss Edna F. Sutton, one-time co-worker with Miss Thompson, for arranging to have Mrs. Wallace (Nancy Warrick) Guthrie send to us this tribute to a most worthy Home Missionary worker. The name of Miss Martha Thompson truly deserves a place on our Honor Roll of Home Missionaries.—Editor.

did community work at Paint Creek and Shelton. At Shelton she was associated with Dr. S. Boyd Johnson who preached at Zion and Shelton. Miss Thompson and Dr. Johnson, both from Wheeling Presbytery, passed to their reward only a few months apart. Their works do follow them.

Miss Thompson spent many years at Paint Creek. One family said that she was like a mother to them—in fact, to everybody on the creek. She cooked hot lunches for the school and prepared dishes for the sick.

A former dormitory girl said that Miss Thompson always reminded her of the Scripture, Matthew 25:35, 36, for she surely gave of her means to help many people.

A niece recalls her statement: "Do all the good you can, for all you can, as long as you can."

She is said to have saved a life by resuscitation when a child had fallen from a foot log into Paint Creek when the water was high.

Miss Thompson was a tireless Bible teacher and a seeker of lost souls. At Paint Creek she handled the mail for those not reached by the carrier. Many would call for their mail who would not attend religious meetings. She would plead with them to come to the Saviour. Her heart's desire and prayer to God for them was that they might be saved.

In 1943 Miss Thompson suffered a fall which suddenly brought to a close her active service. But her interest continued, as shown by her bequests to the Lord's work.

A former schoolboy whose wife had been a dormitory girl and who was later a co-worker with Miss Thompson, said: "As I look back over forty years since I first came to Camp Creek, I marvel at God's choice of the workers He sent to labor in the mountains of East Tennessee. No two were alike, yet all were able to make up God's full and gracious plans through the years. Mary and I deeply appreciate what each one has done for us, Miss Thompson among the many."

Miss Thompson sowed the seed which is now bearing fruit. Among her "girls" are strong Christian teachers, office workers, nurses, and mothers in the home. Two are graduates of Columbia Hospital. One is the mother of a foreign missionary. A friend of Miss Thompson through the years said of her, "She still lives on, in kindly deeds of those who were boys and girls in the past—men and women of today."

Shelton, Tennessee, group where Miss Thompson, with Miss Sarah J. Reid, did community work.

Graduating Class, 1951, Frenchburg High School

Front row (left to right: Roberta Cannoy (writer of this article and flutist at WGMS Convention), Lois Mack, Denny Faulkner, Ronnie Little, Eula Day, Juanita Roe.

Second row: Joan Johnston, Alma Downs, Jackie Monk, Wilma Lee, Lois Bare, Betty Sue Honn, Betty Jo Thompson.

Third row: Ova Johnson, Glenn Kendrick, Leonard Patrick, Edgar Williams, Bill Toliver.

What Frenchburg Means To Me

By MISS ROBERTA MARIE CANNOY, Valedictorian, Class of 1951

After spending twelve years within the walls of good old Frenchburg School, I find it is very hard to briefly say what my school life here has meant to me. I am sure I could quite easily write or speak for hours on the subject; but, for obvious reasons, I shall try to limit myself and give you only the foremost of the outstanding impressions Frenchburg has placed on my life.

I have found Frenchburg the ideal place to develop a four-square life, for, you see, mental, social, physical and spiritual training are not merely offered, they are emphasized. The mental training received here is of the highest quality. Furthermore, our social life is well rounded. Through our extra-curricular activities we enjoy ourselves to the fullest and at the same time learn to work together as members of an organized group and at times to be leaders of the group. We often have the chance to prove our actual worth and put our hours of preparation to use when we meet other schools in competitive contests. Athletics also enters our discussion and we see physical development included in our school life. Effort is made to see that every student receives full advantage of the physical education program. Then last, but foremost, spiritual growth is stressed. We are taught more than living, we are taught a Way of Life!

Frenchburg has imbedded within me the desire to put to use the training I have received here, the desire to make the most of every opportunity, and to strive forward as long as there is a goal beyond. Frenchburg has given me so much that it would be impossible to evaluate the actual bearing it has had on my life. I perhaps could have received the mental, social and physical training elsewhere, but the most valuable part of the four-square life would have been excluded, the spiritual life. Therefore, I owe to Frenchburg standards and teachings, my outlook on life, my Christian happiness.

I shall never forget Frenchburg, for memories we love just never die.

Reprinted from the Frenchburg Reporter.

Friendly Relations Among Foreign Students In U. S. A.

By J. BENJAMIN SCHMOKER, General Secretary on Friendly Relations Among Foreign Students

WHILE you are reading these words there is a Korean student that has no news from his wife and no word from relatives. A photograph of Korean refugees in an American magazine showed his two children amongst the bewildered and unhappy, fleeing refugees from war. The fate of his wife can be only a haunting question. He carries on with his graduate work in an American university. There is a new Korea to build.

There is a graduate engineer from China. Five years he has been away from his home and family. Now there is no home and there is no country and there may be no family. He elects to remain in the United States. But where is he to work and what is he to do? Will the day come when he can return to serve his people? There are over 3,000 Chinese students in the United States. Only a few will elect to return home. Will the American people be able and willing to stand by despite a shooting war with the hope that some day these Chinese students may return to their homeland to serve once again?

There is a girl from Germany, one of nearly 1,500 that are in this country on a government program for one year's study. A year is not much time to observe the intricate workings of American democracy. Will some American community really take this girl as one of their own? Will she see and experience the highest and best in our American culture?

There is a tall, handsome, straight, laughing-eyes man from Nigeria. An American missionary recognized his potentialities, educated him, prepared him for premedical work in the United States. He believes that Americans are all as saintly and unselfish as the kindly missionary who sought him out. Will the American people in the community where he resides be as friendly as the missionary in his homeland?

Most of us today are confused and bewildered. We are forced to appropriate millions for the materials of war. Suspicious of military power and force, we see no other course but universal military training for our youth. Accustomed to security, to the inviolate safety of our homes, we experience the nightmarish reality of atomic warfare that could blast everything away. We are confused and bewildered and we seek a way out. When one is trapped in a maze of uncertainty it is time to be calm, collected and to reason objectively. The world is full of people, some are free, some are in bonds, some are well fed, some are hungry, some are educated and some are illiterate. Regardless of their level of civilization all long for lasting peace. In this longing is the hope and future of mankind.

The United States has been projected into a position of world power and world leadership. Her wealth, her capacity to produce and the fact that she has been spared many of the calamities of war create in the minds of others understandable suspicions. De we intend to use our wealth and power unselfishly? Is there truth in the Voice of America? It is action that counts now. And the time is very short. Action and deeds—not words—will count.

An integral part of the world policy of the United States is that effort known as the International Educational Exchange program. Victory lies in the acceptance of truth and truth triumphs through education. The real wealth and the real power

of the United States is the fact that we are now the educational center of the world.

In our colleges, universities and professional schools there are over 30,000 young men and young women from other lands. The numbers are steadily increasing. These men and women come to us for science and technology. But science and technology alone cannot guarantee the peace of the world. If we, by natural and friendly relationships and without conscious indoctrination, can share with our overseas guests the highest and best in American culture; if we in natural situations willingly are open to their sharing their highest ideals and aspirations with us; the international exchange of persons can bring lasting peace.

Forty years ago when foreign students started coming to the United States in some numbers, Dr. John R. Mott, Mr. Cleveland Dodge, Mr. George Perkins, Mr. William Sloane, Mr. Andrew Carnegie and some others founded the Committee on Friendly Relations Among Foreign Students. This Committee was to serve all students regardless of race, religion, color or nationality. It was to find ways by which Christians could share, and in the sharing understand and respect one another.

Today this same Committee is playing a distinctive role in the total Educational Exchange Program. It is the first agency to meet the student at the port of entry. Staff visit colleges and universities, working with American student groups, particularly the American Student Christian group, in a program that allows the maximum of sharing experiences. There is a home hospitality program. Communities are assisted in organizing so that each civic, social and religious group can make its own unique contribution to the educational objective of the student.

The church has a particular mission. Of the 30,000 foreign students in the United States over 65 per cent are Christian. These students need to have certain learning experiences with our American churches in order that they may profit by our experience in religious and character education.

The United Presbyterian Church has been one of the active supporters of the work of the Committee on Friendly Relations Among Foreign Students. Church groups in local communities are invited to write the Committee at its headquarters office, 291 Broadway, New York 7, New York. The Committee will counsel with church groups on significant program projects in the interest of our foreign guests.

I AM CALLING

I am the best friend of mankind.
I am hung about with sweet memories.
In the minds of the greatest men on earth, I find a constant dwelling place.
I live in the lives of the young and in the dreams of the old.
I safeguard man, with a friendly hand.
I am the essence of good fellowship, friendliness, and love.
I give gifts that gold cannot buy, nor kings take away.
I bring back the freshness of life, the spirit of youth.
I meet you with outstretched arms and with songs of gladness.
Sometime in the future you will yearn for the touch of my friendly hand.
I am your Comforter and best friend.
I am calling you! Now!
I am the Church!

—*The Churchman.*

MISSIONS AND HUMAN NEED

In the October "International Review of Missions," Mr. I. W. Moomaw, Educational Secretary of Agricultural Mission, Inc., of New York, gives a forcible presentation of the challenge of the rural areas.

"At the heart of foreign missions is the fact that our ministry is largely among the poor, the neglected peoples of the earth. We are to form the Church, the family of God, among those who are often landless, hungry and in debt. . . . While effort and resources have been focused upon urban centers, it is the village people who constitute the growing edge of the Church. Nearly 90 per cent of all churches and organized Christian groups are in the villages. Despite their poverty, village people have often shown a measure of faith and devotion quite out of proportion to their means and the attention which they have received. Yet some have been slow to realize that spiritual grace and the helping of people to meet their physical needs are both valid and essential parts of redemption."

"Today," he reminds his readers, "nineteen centuries since Christ fed the multitudes in Galilee, nearly half the people of the world are hungry. . . . With an increasing world population and a shrinking supply of good farm land, hunger now faces us squarely as a major Christian responsibility." Yet hunger has awakened people to a demand for something better: For the first time in history the depressed peoples of the world have come to believe that life holds more for them than poverty and want. Missionaries, through their emphasis upon social and economic justice, the dignity of human personality and the common Fatherhood of God, have had no small part in this awakening. The Church cannot make peace with poverty and will increasingly identify her message and her resources with this rising hope. Revolution may change political or economic framework, but the old causes remain in operation until they are removed."

"But the Church must go still further: "How," asks Mr. Moomaw, "can the Gospel be more clearly identified with poverty and human need so that the people can experience its relevance both to lift and to redeem life?" He sees two "points of emphasis" toward that end.

The first is *a more balanced ministry*: "A Ministry which included preaching, agriculture, family life, nutrition and health and other useful means can bring the Gospel to bear more directly upon the day-to-day needs of village people. . . . The present conventional staff of a typical mission includes, in general, . . . no one especially for agriculture, no one for nutrition and health, no one for rural youth work. Nor is there anyone for work in village vocations, so essential today if we are in earnest about a rural church that is deeply rooted in common life."

"We have yet to discover," he insists, "the possibilities of a ministry through agriculture, both as a means for meeting human need and for influencing village life. No other vocation calls for such a wholesome blending of science, stewardship and religious insight as does farming. Work in agricultural extension, for example, places the agriculturist in a natural position to influence life in the home, the field and the marketplace, the nerve centers of village life, where attitudes are formed and where Christian precepts are tested."

Mr. Moomaw's second point of emphasis is *the need for a unified ministry*: "With the rising tide of materialism it is essential that the minister and all others develop a unified approach to life so that the hands of each may be upheld by the efforts of the others. . . . The Church in this way moves to its rightful position at the center of life with a ministry working toward spiritual health and the relief of human need."

Thine Is The Power

(*Read Matt.* 6:1-15)

By MRS. A. R. ARMSTRONG, New Kensington, Pennsylvania

The theme chosen for our Quiet Hour services is taken from the closing phrases of the Lord's Prayer. We usually think of these words "Thine is the kingdom and the power and the glory" as having been included in the prayer as our Lord prayed it. Some scholars, however, say this ascription was not part of the original prayer; it is not found even in the best manuscripts of Matthew. But it must have come into early use in the church for the manual of Christian worship written early in the second century includes it and prescribes its use.

For me, the thought that it may not have been part of the original prayer does not detract from the prayer, but rather gives additional meaning to it. It is significant. It is the unexpected. It is added proof of the divine.

Why *should* an ascription of praise to God be added by a persecuted church to the prayer of a Galilean craftsman, who had been betrayed by one of his disciples, deserted by friends, killed under a curse by his enemies? Certainly no trumpets were sounded at Calvary. Then how breathtaking is the thought that at the turn of the first century the Christian church—persecuted, composed in part of slaves—added a trumpet burst of praise to God: "For thine is the kingdom and the power and the glory"! If Matthew's gospel was written in Syria as supposed and if this doxology was added at the beginning of the second century, we know the temporal conditions of these worshipers. Christians were persecuted as heretics, denied citizenship, boycotted in business, and not infrequently killed by the same empire that had killed their Lord. Yet when they prayed the prayer He taught them, they added an ascription that is like heavenly trumpets. They cried out to God in praise, "For thine is the kingdom and the power and the glory!" These early Christians had found in their Lord a joy wealthier than all businesses and well worth the cost of all persecutions.

We, too, are aware of His power and ever since then have prayed this prayer with joy and praise in our overflowing hearts. But sometimes it is well to take time to meditate on that power, to reassure ourselves, to make certain we really rely on it more than on man's power, especially in this day when "power" is the keyword in most of our secular thinking. Let us consider then the middle phrase of this doxology, word by word.

Thine is the power. It is not ours —except through Him. If the things we pray for occur, do we remember to give Him the credit or do we instead feel the results are due to *our* ability and wisdom? Is our song "Thine is the glory"? Or is it too often "That will be glory for me"? On the other hand, do we realize that our failures are often due to the efforts we make under our own power? "*Thine* is the power"—not ours. And not the devil's either. Sometimes we act as though we doubt God still reigns. We become frantic when we can't see his victory in the midst of our chaos; we are inclined to spend our energies in useless, defeating talk about the "hopeless situations"; despair rather than to set in action the Holy Spirit who is embodied in us to combat the enemy. Remember His prophecy and corresponding

Mrs. Armstrong, recently selected to be the First Vice President of the 1952 WGMS Convention, is the wife of the pastor of our New Kensington church. This message is the first of her series of Quiet Hours at the Washington Convention on the theme, "Thine Is the Power."

promise: "Ye shall have tribulation: but be of good cheer; I *have overcome* the world." What better proof need we seek that His is ever the power than is found in the pages of history? Even when the church has been shamefully timid, unworthy, traitorous, even then it has survived when its enemies failed. The Roman Catholic Church outlived feudalism, the Greek Orthodox Church survived Czarism, the German Lutheran Church did not perish when Naziism vanished. Why does the church live despite all failure? Not because the Lord is powerless! "For thine is the power."

Thine *is* the power—for us, for our day. Did the early Christians think God's power was past just because the days were evil? Their accolade that we have in this doxology to the Lord's Prayer came in the midst of their deepest troubles. It is a power to be claimed now, not to be delayed in the face of other powers. Think what is happening every moment we delay actually laying hold on that thought.

Thine is the *power*. What are the evidences of His power? We see them all around us—in our universe. New universes become commonplace as our telescopes increase in efficiency. They are seen sextillions of miles away (a sextillion being represented by a one and twenty-one zeros), so distant that light traveling 186,000 miles a second takes a billion years to reach us. We are told there are stars so large that a train starting at the birth of Christ and running around the star at forty-five miles an hour would not yet have completed its journey. Is this Creator the God whose power we sometimes doubt—oh, not by words or even by thoughts perhaps but by our manner of living, our failure to act as though His is the power? But perhaps even more dramatically than in the world of nature God's power is evidenced in the world of humankind. So frequently is this power in our personal lives revealed that we accept it almost unthinkingly. His and His alone is the power to forgive sins, to transform lives making Simons into Peters, Sauls into Pauls—and Jenny Does into saints and servants of the Lord. His is the power to give us grace for the unnatural so that we harbor no grudges, forgive those who hurt us, pray for those who give us pain, confess our own private and secret sins. His also is the power to heal our physical bodies—a power we seem to be afraid to claim, acting as though by the passing of the centuries the words of Christ have lost the meaning they apparently had for the first disciples. "The prayer of faith shall save the sick" are words familiar to all of us. But so also are the words "He could do no mighty works because of their unbelief."

His is the power to make us adequate so that even the most insignificant of us can say with Paul, "I can do all things through Christ who strengtheneth me," or, in our words, "through Christ who makes me adequate." Just before entering service in the last war, Dr. Daniel Poling's son, Clark, (one of the now famous four chaplains who sank with the *S.S. Dorchester*) made this request of his father: "Pray, Dad, that I shall do my duty and something more . . . Pray that I shall have strength and courage and understanding of men and especially that I shall be patient. Oh, Dad, just pray that I shall be adequate!"

What a prayer—"that I shall be adequate"! How much it covers! For each of us it means: that I shall be adequate to do well whatever God has for me to do to help fulfill His plan for the world; that I may be adequate for that Sabbath School class I teach so that with love and God-given understanding I may know the individual needs of its members and be able to lead them into a saving knowledge and a growing knowledge of their Lord, praying always

(*Continued on Page* 61)

A Pilgrimage

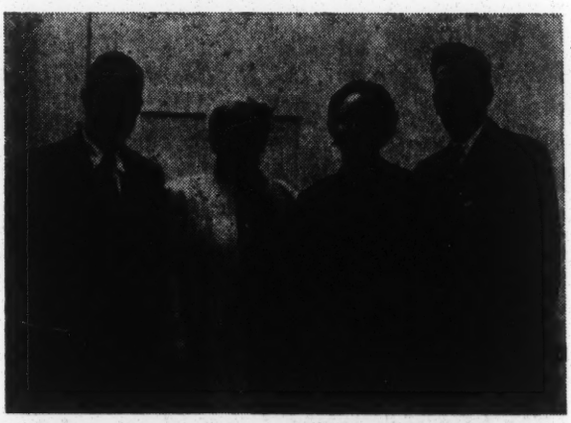
By MRS. DON P. MONTGOMERY, Youngstown, Ohio
First Vice President of the 1943 WGMS Convention

(*Concluded from July-August, 1951, Women's Missionary Magazine.*)

ON Friday evening, April 20, we had a part in the dedication of the new chapel where staff members of Tanta Hospital, Egypt, meet regularly for prayer. The chapel was largely made possible by a gift from Mrs. Anna Lysle McLain of Claysville, Pa., a close friend of the Hutchisons. Representing the church women of America, I endeavored to pay tribute to the life and work of Mrs. McLain, Dr. Galloway presided, Don made the dedicatory remarks and Reverend W. B. Jamison led in the prayer of dedication.

Enthusiasm over the new chapel seemed to be contagious for though the main structure was a gift of Mrs. McLain, there were other gifts of love too. Mr. Hassoun, a Syrian architect, drew the plans free of charge; Mr. Boccolo, the Italian contractor, gave a reduction on his bill; Mr. Christolides, a Greek woodwork man gave the two front doors; a United Nation's World Health organization located in Tanta has offered to pay for the wood in the pews and Mr. Bassiuni, a local carpenter, will make them free of charge. Even a hair dresser who serves the missionaries in Alexandria became so much interested that he gave Dr. Hutchison a pound to be applied to the chapel fund.

While in Tanta we went on various tours throughout the hospital. We had tea at the home of Dr. Emile Sayegh, an Egyptian surgeon. Don witnessed several major operations. We visited the Delta Car which rests on a railroad siding in Tanta, attended a tea at the Egyptian pastor's home in honor of his small daughter who was baptized on the previous Sabbath, visited Miss Ruth Williamson's kindergarten classes, spent a morning at the Mary Clokey Porter Girls' School, attending a chapel Easter service and seeing through the building, attended a Coptic Palm Sunday service. Don had an interesting day as guest of a land-owning family in the country. We were guests of two college friends, Miss Laura Wright in Tanta and Miss Frances Patton at Mansura.



Dr. and Mrs. H. S. Hutchison and Dr. and Mrs. Don P. Montgomery at the dedication of the new chapel, Tanta Hospital.

The last morning in Tanta we saw the community, including the Egyptian pastor and some of his people, the hospital doctors, nurses and aids of all kinds. The missionary personnel and others assembled to say farewell and express by their presence their gratitude to Reverend and Mrs. W. B. Jamison for their years of service for God in Tanta. Leave-takings are not easy especially when those leaving know they will not return. It is hard too for those who are left when they know of no one to fill the vacant place. We need to pray and work that more evangelical workers, doctors, nurses and teachers be supplied to white Egyptian harvest fields.

When the time came for us to depart we were not sure we were ready

to leave fascinating Egypt, but we found ourselves back in Alexandria with the Harold McGeochs where we first started our Pilgrimage of the Near East. After a night there we were on our way to our ship, the *Exochorda,* which took us to our next stop, Greece.

The *Exochordia* made her first port stop at Pireaus, Greece, where a Youngstown neighbor visiting his brother in Athens, greeted us. Soon we were viewing the ancient Temple of Jupiter, the Arch of Hadrian, the Acropolis, and other places of interest. We stood on Mars Hill where Paul once preached to the Athenians, *"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by I found an altar with this inscription, 'To the Unknown God,' Whom therefore ye ignorantly worship, him declare I unto you."* We were in Athens the Saturday before the Eastern Orthodox Easter and it was interesting to see the shepherds leading their sheep from one meat market to another. Everywhere people were carrying over their shoulders either a live or butchered lamb in readiness for the Easter festivities.

Our next stop was at Naples. There we left the ship and started our pilgrimage across Europe. So little time and so much to see! In the company of the Rev. and Mrs. George Hughes, Chicago University Egyptologists, whom we had met in Luxor, we went by train to Rome seeing en route the large white oxen yoked to the plow or wagon. All across Europe, the pastoral life of the people was as interesting as their cities. There is a saying "Rome was not built in a day," neither can one see all of Rome in a few days but we did our best as we visited the Roman Forum, the Arch of Titus, the ancient baths, the Vatican, St. Peter's Cathedral with its Sistine Chapel and beautiful paintings and the Coliseum, the largest structure of its kind ever built. It is by far the most imposing monument of antiquity that the Imperial City has to show. We shuddered as we were shown the subterranean passageways where wild beasts were kept until

The bare rock in the center is Areopagus, or Mars Hill, where Paul preached his famous sermon on "The Unknown God." The few Athenians converted through Paul's sermon formed the first Christian Church of Athens.

Religious News Service Photo

hey were loosed in the arena to tear o shreds those of the Christian faith.

"For their faith they died, nor
counted the cost
But deemed it gain that the world
they lost."

We drove out the Appian Way where he Apostle Paul once trod and visited he catacombs, extensive excavations nade by the early church for burial nd worship purposes, and used as iding places during periods of perse-ution.

A few days were spent in Florence, taly's capital of Art. We were sur-rised at the number and variety of er art treasures. We visited many alleries, climbed a hill overlooking he city to see the famous statue of David which had been removed dur-ng the war from the congested area; isited the Baptistry of St. John, whose golden doors Michelangelo said ere worth being the doors of Para-ise; stood on the spot where Savona-ola was burned to death because he poke the truth; and took a side ex-ursion to Pisa to see its Leaning ower.

In a few days we found ourselves n a taxi gondola sailing on the canal o our hotel in Venice. The city s built on a cluster of small islands, nd the Grand Canal, a veritable Ma-ine highway, winds through the city ividing it into two parts. There are 46 smaller canals which form the etwork of minor streets. It was nice o be free from the noise of auto orns and to hear only the paddling f oars and the soft lapping of the ater on front door step. St. Mark's quare, filled with coaxing pigeons, surrounded on all sides by lovely enetian architecture. At one end is t. Mark's Cathedral where St. Mark's ody is supposed to rest and at the ther end, Ducal Palace, which con-ains among many paintings, Tinto-etto's "Paradise," the largest oil ainting in the world. What a stu-endous task it must have been to emove not only this painting but all he fine paintings, statues and cathe-dral art windows all over Europe during the war.

Travel from Venice to Milan was through fertile fields where as many as thirty women could be seen work-ing in one field. In Milan we visited the little church which contains Leon-ardo da Vinci's celebrated fresco of "The Last Supper," still beautiful though much decayed. The little church was severely damaged during the war but the painting was pre-served by padding it with sand bags and boarding it up.

Switzerland was beautiful with its snow-capped Alps, long tunnels, beau-tiful water-falls, and sparkling clean-liness. We visited the resort town of Lucerne, made memorable from its as-sociation with the heroic legends of William Tell; Berne, the capital, where we secured visas to enter Ger-many; and Basel, near the Siegfried Line where we visited relatives of parishioners. From Switzerland we went by train to Mayence, Germany, going through the towns of Freiburg, Mannerheim and Worms, and from Mayence took a nine-hour boat trip down the Rhine to Cologne. The scenery was superb and its castle-bedecked banks bespoke of milleniums of history and romance. Almost every bridge across the Rhine and every railroad station and many of Ger-many's cities were destroyed. Con-cerning war, suffice it to say, that from Naples to London evidences of its awful destruction were seen in every city which we visited with the exception of those in Switzerland.

We found Paris gay and beautiful with its Eiffel Tower, Notre Dame Cathedral, the Louvre and Napoleon's Arch of Triumph. In the pavement under the center of the arch has been entombed France's Unknown Soldier whose grave is always covered with flowers reminding the traveler of America's Unknown Soldier lying among the heroic dead of Arlington; of England's soldier asleep beneath the floor of Westminster Abbey; of Italy's Unknown Soldier at peace on

the banks of the Tiber, and of Scotland's Unknown Soldier in the Scottish Memorial by Edinborough Castle.

From Paris we flew to Brussels, Belgium. It was here that on the morning of Oct. 12, 1915 after a trial on a charge of conducting troops to the enemy that the English nurse, Edith Cavell was shot. A week later in London we saw a life-sized monument of her. All Europe was lovely in its springtime freshness but Holland seemed especially beautiful with its thick luscious grass, fat cattle, its canals and windmills, and its thousands of acres of blooming tulips. It was from Delfthaven, just outside of Rotterdam, that the Pilgrims embarked for America in 1620.

We crossed the English Channel by sleeper boat and were on our way to Edinborough, Scotland. A daughter of one of our parishioners and her husband were so helpful in getting us about. We traveled the "Royal Mile" to Holyrood Palace, visited the castle at the end of beautiful Princess Street, visited St. Giles church where the Scottish General Assembly was in session and visited Greyfriar's Churchyard with its Covenanter Prison and Martyr's Monument.

"On the stones of time is the martyr's story
Graven in words of undying glory.
May we of their blood who now abide
Hold fast to the faith for which they died."

We took side-trips from Edinborough to Dunfermline, birthplace of Andrew Carnegie, to Airdrie, Motherwell and Dumfries to visit relatives of parishioners. All too soon the time came to board the *Flying Scot* for London where we spent three days and were located within walking distance of Buckingham Palace, Clarence House, Westminster Abbey, the Festival of Britain grounds and many other places of interest. At last our lessons in religious and secular European history were ended. On May 28 we sailed from Southampton on the *Queen Mary* in company with many congenial passengers, among them the Rev. and Mrs. Ralph McLaughlin of our Fayoum station in Egypt.

'Tis fine to see the old world, and travel up and down
Among the famous palaces and cities of renoun,
To admire the crumbling castles and the statues of the Kings
But now I think I've had enough of antiquated things.

So it's home again, and home again, America for me!
I want a ship that's westward bound to plough the rolling sea,
To the blessed land of Room Enough beyond the ocean bars,
Where the air is full of sunlight and the flag is full of stars."

—Van Dyke

Dedication--McLain Memorial Chapel

TANTA HOSPITAL, TANTA, EGYPT

FRIDAY, APRIL 20, 1951

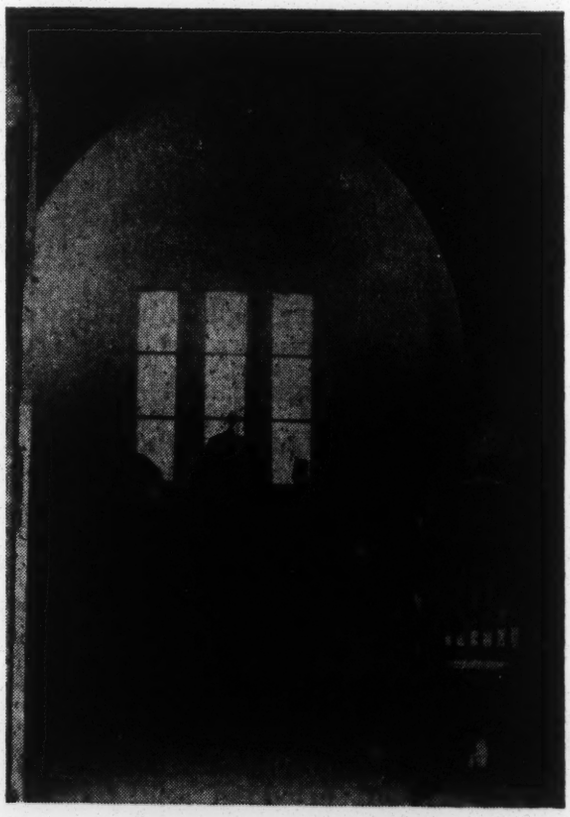
Opening Song—*Arabic Psalter* ..... No. 5
Prayer ..... Salama Effendi Hanna
Song—*Arabic Psalter* ..... No. 138
Prayer ..... Miss Linda Assad
Scripture
The New Chapel ..... Rev. D. Galloway
Solo ..... Mrs. Paul Jamison
Greetings from Church in U.S.A. ..... Dr. and Mrs. Don Montgomery
Introduced by Dr. H. S. Hutchison
Prayer of Dedication ..... Rev. W. B. Jamison
Song—*Arabic Psalter* ..... No. 159
Benediction

THE above program was carried out as written, at six o'clock in the evening, the regular hour for the evening Bible lesson and prayers for the employees of the hospital in Tanta. It was an hour of very real rejoicing for the entire hospital family. In spite of the fact that the workmen had some uncompleted tasks on the outside of the building, and some scaffolding must needs remain, the inside was ready to use, and the time had come to occupy.

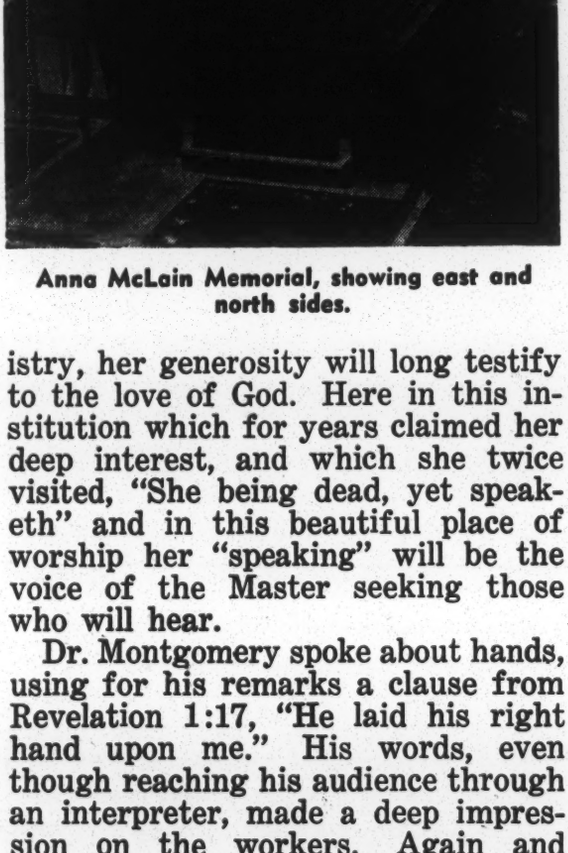
The date for the dedication was set to coincide with the visit to Tanta of Dr. and Mrs. Don P. Montgomery. Their presence and help in the service added much to the inspiration of the occasion. Dr. Montgomery is pastor of the Pleasant Grove Church in Youngstown. Both he and Mrs. Montgomery were college classmates of Dr. Hutchison at Muskingum and they have long been interested in the work of the hospital and missions.

In introducing his friends from America to the hospital group, Dr. Hutchison called attention to the fact that this beautiful little House of Prayer, was the first unit in our new building, ready for occupancy. Fitting it is that spiritual values take precedence in the task before us.

Mrs. Montgomery, who has been an officer in the WGMS and is active not only in her own congregation but in Cleveland Presbyterial as well, brought greetings from the women of the American church. She paid tribute to the life and service of Mrs. Anna Lysle McLain in whose memory this chapel was erected. A good woman, devoted to her Lord, Mrs. McLain wanted others to know Him. In many phases of our church's min-



Dedication of the Chapel



Anna McLain Memorial, showing east and north sides.

istry, her generosity will long testify to the love of God. Here in this institution which for years claimed her deep interest, and which she twice visited, "She being dead, yet speaketh" and in this beautiful place of worship her "speaking" will be the voice of the Master seeking those who will hear.

Dr. Montgomery spoke about hands, using for his remarks a clause from Revelation 1:17, "He laid his right hand upon me." His words, even though reaching his audience through an interpreter, made a deep impression on the workers. Again and again, we hear expressions of a new consciousness of service, because they have taken to themselves the idea that their hands are useful because the hand of Christ is upon them.

The Rev. Dalton Galloway, D.D., who has supervised the building program at the hospital and with it, the chapel itself, presided and spoke of the place the chapel has in the institution. He expressed thanks not only to the Women's Board who set aside the funds for the building, but also to the others who have helped. It has been surprising to us, and also humbling to note that those who build, seem to be conscious of a special sense of mission as their energies are directed toward the chapel. The Cairo architect who drew all the plans for the building, made no charge for the chapel plans, and on them he ex pended his best ability. The con tractor estimated the cost of the con struction at regular rates and the made a considerable reduction as hi donation. The carpenter, who ha made all the doors and windows fo the new building, gave the big fron doors of the chapel as his part. Th cabinet maker who is engaged i making furniture for the new rooms has offered to donate his services fo the making of the chapel seats Others have added their bit and s with the help of Americans, Egyp tians, Greeks, Syrians, the house ha been builded.

However, we know that "Unless th Lord build the house, They labor i vain who build it." Not one of u doubts that His hand has been th guide in all the work. And the struc ture that has emerged is a beautifu simple Gothic building. It is situate in the very center of the rectangl formed by the hospital building an the nurses' home. As the evangelisti workers led the group in prayer, ther was no doubt that the central loca tion is symbolic of the place of praye in the life of the institution.

Twenty-five years ago the Missio in Egypt appointed the Rev. W Brainerd Jamison to take charge o the evangelistic work in connectio with Tanta Hospital. The progra still in use was his. Through th years, even when other burdens hav been laid upon him, this work ha been central in his thinking and i his prayers. But to Mr. Jamison ha come the time of retirement and o April 26 he was scheduled to sail fo America. We saw the "good hand o our God" in making it possible fo Mr. Jamison to be present only si days before his departure, to mak the prayer of dedication, lifting a our hearts in love and adoration o the One whose blessing he asked upo the place. If any one thing more wa needed to make perfect the servic it was supplied as Mrs. Jamison san "Lord God of Hosts How Lovely."

Mrs. H. S. Hutchiso

NEWS FROM AFAR

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

"SUFFER THE CHILDREN TO COME UNTO ME"

There is no more touching scene in all of Christ's ministry than the one where we find Him taking the little children in His arms and blessing them. The parents brought their children for Him to lay His hand on their heads and bless them. How it must have thrilled their hearts to see the Master do so much more than they had asked or expected Him to do! Nothing tears at our heartstrings quite as much as the neglected, untaught children whom we see every day. I am thinking now of the children who live in the "Basti" here in Sargodha city. (A basti is a section of a city where underprivileged people live in very crowded quarters.) Practically all the parents are illiterate, and in most cases both parents go out into the city to sweep, leaving their children to fare as best they can, the older ones responsible for the tiny ones while the parents are away. There are no toys or other diversion — no books; those wonderful playmates that our children enjoy so much and take so much for granted. I have been happy to work with this group of children in the Sabbath School and I want to tell you some of the things we have done.

There are four of us who teach the children. Mrs. Lal Dean, the pastor's wife, Miss Samsun, Miss Maneer and I. We four meet together on Saturday afternoon for a cup of tea, then for Bible Study in preparation for the lesson. We make out our program for the next day in minute detail and have a time of prayer for the children, presenting each name before the throne of grace. The fellowship we have together has been a real bulwark to us. We have taught the children action songs. How they love them! Sometimes we have them do exercises which they start with a little grin and as we go along the grin widens to gales of laughter. We try to have the class period move along with no break for the children to think of anything to do that they should not do. We use flannelgraphs to help us with the story, sometimes we draw something in the sand, or I take a big box of broken crayons that a kind teacher friend of mine gathered up for me at the end of the school year in America. I give each child a piece of paper. They love to make their own pictures. I wish you could have seen the absorption with which they worked at drawing Noah's Ark. For most of them it was the first time they had ever tried to do such work and I am sure that when they saw how well they could do it, their self-esteem rose considerably. They also made the altar on which Abraham was to offer up Isaac as a sacrifice.

I must tell you about the day we were going to have the lesson, "Be ye kind one to another, tender hearted . . . " I simply did not know how we could do that lesson without preaching to them and I often think they get too much preaching, but not enough examples of what kindness is, to bring it home to them. Then I hit upon the idea of gathering up my children's books, and have two children share each book and the lovely pictures in them. Have you ever thanked the Lord for the really beautiful books that our children have? I am afraid I had not until I looked at them through the eyes of those chil-

dren who never see such things. I wish you could have seen their happiness. It also gave me an opportunity to teach them how to turn the pages of a book and tell them how wonderful books are and then about THE BOOK. Then I wish you could have heard the happy murmurs as they talked about the pictures and shared this experience. They not only learned the verse, but experienced it as well.

It has been thrilling this winter to watch a few of the children really grow in interest and understanding. When we are tempted to doubt how much good one hour a week can count in these little lives, and when we know that the rest of their time is filled with less edifying things, then we need to remember the joy and blessing it is to us personally to have this time with these little ones in the effort we are making to build up their spiritual lives—and we have to trust the Lord who loves little children, to make this hour of great joy and blessing in their lives also. Pray with us that our lives and our teaching may bear fruit in their lives.

Kay Harkness (Mrs. John D.)

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

ETHIOPIA

At long last, we have left the property of the George Memorial Hospital and moved across the road to our new location. What a job it was to move personal, mission, business office, and school equipment! Some was transferred in truck loads. Much, however, was carried on the heads and shoulders of willing Ethiopian helpers. Unfortunately, our buildings in the new place were not entirely ready for us, so things are in general confusion. Just yesterday we managed to get connected with the city water supply. As yet we have no electricity, and the plumbing leaves much to be desired! However, we are thankful that the great shift is over. Even as the Kind Father gave strength for that, so we pray that we may have vision and help for the difficult settling. When I am tempted to complain, I look out the window at two of the most beautiful rose bush trees that I have ever seen. They are filled to profusion with wonderful big pink and white roses. The sight of them is a constant inspiration to me to go plodding ahead.

The Ethiopian Easter was late this year—April 29. It was fortunate for us, since we were due to evacuate the other property by April 27. The school closed for the Easter holidays, so the move came just at the right time to avoid a long break in the school schedule. When everything is in order, it will make a very nice school.

You have heard much of our beloved blind evangelist, Gidada. He continues to be an outstanding leader and an inspiration to us all. During the past two months, he has been in Addis Ababa to intercede with the Government concerning the persecution of the church in Western Ethiopia. Bitter experiences have been endured by our Christians there. Many have been imprisoned for their faith. The courage, faith, and untiring patience of Gidada are amazing. Upon first meeting, Gidada seems so little and unpretentious, even a bit abrupt. As one learns to know him, however, the greatness of his spirit and the depth of his love for the Lord become more and more apparent. What a miracle of grace Gidada is—he who was once a blind beggar, now the leader of the evangelical church in Western Ethiopia! That reminds me of a story Gidada told at our lunch table the other day. During the Italian occupation one day he was summoned by some Italian military officers. They questioned him and said, "Are you the leader of the church here?" With a

smile he replied, "No, Jesus Christ is the Head of our church. I am just a preacher." In these days of stress, pray afresh for Gidada, the other pastors, and the church in general.

About two weeks ago, over a thousand young men from Ethiopia were sent off to the Korean front. The brother of one of our school girls was among the group. There were also some young men from the evangelical church. This brings the war close to Ethiopia. Prices for foodstuffs and general commodities in the city are soaring, so this, too, makes us aware of the world situation.

On the Ethiopian Easter, two of our older school girls and one young man made their profession of faith in the Addis Ababa church. It was a real occasion for thanksgiving.

Now that our new stations, Maji and Mizan Tafari in Ghimeera, are accessible by plane, they seem much closer to us than formerly. Our missionaries helped to prepare the landing fields, so the country is not only opened up for coffee trade but for the furtherance of the Gospel. Mr. and Mrs. Haspels and their three little children are now in Mizan Tafari where they are really living a rugged life. Recently one Sabbath morning, while a little church service was being held, a leopard killed the milk goat that was tied near the house!

Ruth M. Nichol and four teachers of Addis Ababa Girls' School.

Ruth M. Nichol

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

DESPAIR OR HOPE FOR AFRICA

The Nuer people are not as far removed from your conceptions of them as you might have thought, because, basically, there is no difference between any of us regardless of our culture and society for God has made of one blood all nations. Originally the nations were for Himself, but sin has changed the picture. Thus it is with this thought in mind that we write about those who are so far removed from the modern 20th century. However, bear in mind that God still wants them for Himself since He is not willing that any should perish, but that all should come to repentance.

The Nuer people are just as human as you are. Their bodies correspond in construction and function exactly to yours and mine. They find eating and sleeping a daily necessity for vital existence. They laugh and cry, sing and play. The youngsters are the typical little "sweet baby," impertinent six-year old, misunderstood teen-ager and the sophisticated college age.

The oldsters spend their days attempting to provide for bodily existence. With the twinkling eye enlivened by memory they watch their youngsters develop from carefree boyhood to adulthood with its responsibilities. Problems are met.

Advice is given. Mistakes are made. But this is life, the life of the world.

Marriage is popular. Children are numerous and death is inevitable. Personalities are as colorful and divergent and interesting as the autumn leaves in a Pennsylvania woodland. They speak in as many varied ways to one's heart as do the personalities of Americans.

This is a very brief outline really, but exceedingly basic. It is the clothes on the skeleton, the filling in of it which causes the 20th century world to stand aghast at these pagans of Africa—these "heathens, infidels," and simultaneously to push them aside in their minds and hearts. This can be the expected reaction of the worldling, but what about us Believers? Are they souls to us? Or could there be a subtle vague realization in our hearts that these people are so different we just can not understand them, and their souls are forgotten? If so, then the Prince of Darkness, the very one who has enslaved these people, has us, the "children of the light," living in the darkness of the shadows of the African Abyss. And Christ is again left alone to stand faithful over some of these people whom also He must bring into His fold.

But what is so different about Africans and Nuers in particular? It is evident that God made them after His image. But what has happened to have brought them into the depths of sin and darkness which so constitutes their environment? Consider first: What would you be doing today if in your family history there never existed one born-again soul who ever prayed for his family or his friends? Instead, what if all of your ancestry had groped continually day after day through life as blind men endeavoring without any aid to walk in a straight line through a philosophical quagmire of oozing mud and quicksand, believing during the attempt and at the conclusion of it that they had wonderfully succeeded. What would you be doing today? Wherein would your thoughts find their source? What would be the basis of your hope?

Consider also: Suppose that all of your relatives and the relationship of our whole nation never at any time had one Believer in their families so that down through the centuries each generation took its turn as blind leading the b l i n d through vain philosophies and fearful beliefs, all the time believing that they had wonderfully succeeded in knowing the truth.

This is not so in America today. In fact, would it not be safe to estimate that there have been many more than just one godly, holy life incorporated into the lives which have produced your life—and the life of every soul in the whole country? But the Nuers seem never to have had such a heritage. At least, if they had it has become so perverted and devilized that there is no living witness inherent in their custom and beliefs. Perhaps the Ethiopian eunuch never got the Message across the mountains which separate Ethiopia from the Sudan. At any rate there remains today not even a "reasonable facsimile" of the Truth.

What does remain? The answer is quite simple: everything which thrives in darkness; everything which is obedient to the Prince of this world; everything which hinders; everything which personifies ignorance. And all of these things find their inner purification and outward manifestation in the lives of the people. Anthropologists refer to these Nilotics as those more recently associated with the ape than the intelligentia themselves due to their lack of progress, but God recognizes them as those who have been bought with a price, even the blood of His own Son Jesus Christ. The power of Satan continues to hold them so that these people "do the deeds of their father . . . the devil, and the lusts of their father they will do."

Truly their hands are ensnared in a web, caught like flies, and their feet slide in mire and clay with no foundation upon which to stand.

But you who are the children of light hear the battle cry of Heaven: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, DESTROY THEM. Israel *then* shall dwell in safety alone." Deut. 33:26-28. Do you realize that this battle is for you at home as well as for us over here? And the only way we can fight together is through fervent intercession. The burden of the Scriptures seems to be that of oneness of the Body of Christ for the intent and purpose of accomplishing God's will on the earth. Thus before the Throne of Grace we *must* come, clad in the holy armor, prepared for earnest, taxing intercession. Our hearts must be bent toward *believing* God to cause the strongholds of Satan to dissolve. It is only through believing that we together can "destroy them", even as God commands. O Church of Jesus Christ, are you strong in the Lord and in the power of His might? The souls of these people are on our heads, as the Nuers say, and in the words of our God to Ezekiel "their blood shall be required at our hands." Let us begin to pray for the impossible and by faith claim the victory of Calvary for these who sit in darkness. This is the only way to evangelize Africa.

Eleanor C. Vandevort

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

FAHEEMA GIRGIS

The feet of twenty-one camels padded their deliberate way across the sands of the North Sudan. The caravan was making its way from Kareima to Khartoum where the camel's owner would sell his animals. They carried no cargo as is usually expected of these beasts of burden for they themselves were to be marketed. They did carry, however, a cargo of a kind—two tiny girls and their father, a little food and very few belongings.

Girgis, the father, a Christian in a non-Christian community had run up against prejudice which refused him train transportation to take his daughters to a Christian school. Without sufficient preparation he had grasped the opportunity of traveling by the camel caravan as it set off for a thirty-one day trip across the desert. With not even enough money to pay for food during the arduous journey they were at the mercy of desert Arabs who killed a sheep from their flock or gave to them whatever they could to sustain them. Well might the missionaries at the Girls' Boarding School as they first saw the bedraggled travel-worn little girls have wondered what their future would be.

That question is answered simply in the fact that Faheema and Rifga Girgis are both today experienced and valuable Bible Women in the North Sudan.

Faheema, the older sister, after several years as a teacher in the homes was married and this, of course, meant leaving her teaching. Now, having raised a family of four fine sons she finds herself able to go back into her loved work as a Bible Woman.

The Sudanese girls and women are quickly attracted to Faheema because of her pleasing personality, and the apparent pleasure she has in associating with and helping them. Her roll book is full and she could take on many more pupils if she had the time.

But the fact that her own personality attracts pupils to her does not mean that Faheema is neglectful in searching out pupils when it is necessary. I am reminded of her recently opening up work in a new section where she and the work of the teachers in the homes were not known. Jesus' words to his disciples, "Be as wise as serpents and as harmless as doves," came to my mind when she told me how she had gone about getting her first pupils. With a twinkle in her eye and a chuckle she explained, "I'd just go knock on a door and say, 'Is this where Nafeesa lives?'" Of course, even if Nafeesa (a very common name) *did* live there she wasn't the one who had lessons and so a good opportunity presented itself to give information as to how the teacher came to the homes to give free of charge reading lessons and stories from The Book.

Though tactful at all times, Faheema always gives a good witness and she is wise in handling every situation. Not long ago a young Sudanese man who claimed to be a newspaper reporter desiring to expose the work of the Christian teachers insisted hanging around the house where a group of pupils gathered for sewing and the other lessons. He showed promise of making things very difficult, but Faheema true to form, sent him on his way with a few well-chosen remarks. And he went admitting that she had wisely spoken.

Faheema is another whose influence is being widely felt because you support her. Remember her too in your prayers.

E. Verna Pillow
Khartoum North

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

LUXOR, EGYPT

During the month of June last year, I had the privilege of staying at Assiut Hospital, helping out a little, while various ones took their summer holiday. It is a wonderful place to work and I am sure young nurses in America if they knew the need and opportunities here, would be glad to come out to serve in this institution, or in Tanta Hospital.

In June, they had over 125 in-patients—men, women and children—besides the free clinic and leper clinic patients. In the absence of Miss Brownlee, the superintendent of nurses, there were only two American nurses and about ten Egyptian graduate and student nurses on duty. In addition, Mrs. Bailey, a graduate nurse, was helping and several others, trained or otherwise, were volunteering for a month or so. In no other way could they have kept the hospital open.

Sitt Shamsa who has been a Bible teacher in the hospital for over 40 years is an inspiration to all. Blind, crippled and stiffened with arthritis, her joints swollen out of shape, she shuffles along the corridor, cheerfully singing hymn after hymn. When she finds a group in the hall or on the balcony or when she enters a ward, she sits down to tell the story of salvation and give praise to her Lord and Master. Her testimony must mean much to the patients as well as the rest of us. A young Bible teacher is coming to help her this coming year.

The coming of Rev. Bradley Watkins to have charge of the evangelistic work in the hospital will strengthen it greatly, and he will also develop follow-up work in the villages. They have a plan for public work in the villages which they have not yet been able to put into effect. We pray that workers of all kinds may hear the call and come to this needy field.

Martha C. Glass

OFF THE BEATEN PATH— A NEW DOOR OPENS

On Sabbath afternoons this year it has been my pleasure to go out to a village about fifteen miles from Tanta for a Bible class which is held in a village mission school. Never less than three go and sometimes the car is full. Most of the way we travel on the main highway between Tanta and Cairo. The last half mile is over a bumpy dirt road along a beautiful canal, large enough for navigation. Sometimes we are late arriving for class because the bridge opens at irregular times to let the sailboats through.

As we try to time our arrival to coincide with school dismissal the road is usually full of school children going home from government schools. Many of them are our pupils who hurry home to change from their school suits into the more comfortable striped cotton garment which looks just like a night shirt. They leave the fez at home too and come bareheaded or wear a cotton skull cap.

The girls, many of whom are household servants and few of whom are day pupils anywhere, form a colorful group in their ankle-length dresses and bright head scarfs and earrings. A number of them have long braids made so by braiding bright wool into their own hair so it hangs in thick braids about to the waist line. Some maidservants have to bring an infant along to class or else they could not come themselves.

The first half of the period is always spent singing. One of the Egyptian teachers who always goes with me has taught them many songs and choruses this year. Each pupil who knows how to write has a special notebook into which the words of all new songs are copied. If we had an instrumental accompaniment of any sort it might help us improve the quality of the singing. Good, or bad, the children enjoy it much, and call for many favorites when given a chance. I have noticed those most often called for express God's love and care for the individual. The way they keep time to the music with their feet gets on my nerves but also shows their natural feeling for rhythm. Had we the teacher and the instruments we could have a lively band in no time.

Between the singing period and the Bible lesson we take the roll. Almost invariably the boys have outnumbered the girls. I wish to see more girls coming as they are less privileged. The older group, high school students, has been studying Mark. In the other group are those who have not learned to read so we are trying to teach them according to the Laubach method. Many of their responses are funny but we go on encouraging them and progress is being made irregular though it is. Some of these pupils are adults who are getting on faster than some of the younger ones.

One day class time was disturbed owing to large bunches of lettuce which the children brought with them as pupils at home might bring candy, peanuts, or popcorn. I found them eating heartily of the mid-rib and throwing the rest on the floor. Another day it was mulberries that interfered with the usual orderly routine. There are three mulberry trees in the schoolyard and when class time came I found the pupils not in the school but under the largest of the trees which one of the boys had climbed to a breath-taking height from which he was shaking the berries down like rain. These mulberries are white when they are ripe. The smeared faces and hands of my children were not quite so unsightly as they might have been. Even so a few of the children had to be sent home to clean up before we could have them in class. Every class time we have to contend with the salted watermelon seeds so common in this land. If we could sow as many living seeds of truth into their responsive

(*Continued on Page* 61)

Editorials

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE . . ."

The Home Mission theme for 1951, "Churches for Our Country's Needs" is brought before us in two challenging books for adults and youth, *Mission to America* and *Now!*

The material is splendid. We have never had better Home Mission books. But of what avail will be the churches, even though they are provided for the locations that need them most, unless the people *choose* to honor these churches with their presence, talents and gifts? Churches for rich and poor, old and young, city and rural—all have potentialities for great service. But they will not *live* if people choose to ignore them.

Because the power to choose is vital, we are happy to share editorial space for the following message from Helen C. Sharp, M.D., of Cincinnati, Ohio, formerly of Pakistan-India mission:

CHOICES

WHAT is the most important choice we make in our lives? For a teen-age group the side glances indicate that their answer would probably be—the choice of a life mate. But is it? A choice that involves eternity must be—to follow Christ or not to do so.

One difference between living in the U.S.A. and in the far East, namely India or Pakistan, which strikes me on my return this time, is the matter of choices. Take for instance, the choice of one common every-day essential—bread. Look at the counters of an Albers or other large food store, and name the different kinds of bread seen, white, sliced or unsliced, whole or cracked wheat, salt rising, pumpernickel, raisin, rye, not to mention rolls, and even "prepared for baking" rolls, etc. Life would be simpler if there were not so many choices of not only bread, but also of articles of food, clothing, household articles, cars, etc.

In Pakistan and India, too, the white man's bread or "double roti" became during Partition days so scarce and so poor in quality that one reverted to the native "roti" instead. Even sometimes there was not enough flour or "ata" for much of that, and staff dinners became breadless, rather, "rotiless." As the Indians use a piece of roti for picking up their food, doing without roti is more of a sacrifice to them than to us.

During and immediately afterwards, Partition left us without much choice in the use of drugs. The drug stores which belonged mostly to Hindus were sealed by government; transportation was at a standstill, except where it was being used to carry people to the opposite side. Fortunately, we had some sulfa drugs, vitamins and some other essentials from the United Christian Relief. For these we were most grateful.

Choices—yes—good and bad; important and minor. We cannot escape making choices. This reminds me of a story I once heard of a man who was hired on a farm for odd jobs. Chopping wood and other jobs did not faze him; he finished them in record time. But he keeled over on the job of sorting out bad potatoes. When asked why, he explained that the making of decisions about which were bad and which were not was too much for him.

Choices—we learn to choose as we grow up. Happy is the person whose early training has given him instruction in what to choose, i.e., what are the important and worthwhile things in life, and which are not. The Bread of Life is offered to everyone. May the presentation and the prayer that attends the spoken and written Word be effective in clinching the *choice* for Him in all who hear. Today and everywhere some one is hearing of Christ and His love. We cannot help being earnest in prayer for that unknown individual in his choice making.

Helen C. Sharp, M.D.

TAKING STOCK AT ANOTHER MILE-STONE

A goal is a final purpose, an end, or aim. The Magazine Staff is anticipating, and pressing toward a goal for the *Women's Missionary Magazine*:

> That every woman, who belongs to a missionary society, may be a subscriber or a reader. One hundred per cent rating for our Women's General Missionary Society in Magazine Subscriptions. What a dynamic advance this would be in our missionary endeavor!

Last March, cards were sent to the Presidents of our local missionary societies, Presbyterial Literature Secretaries, and Convention Delegates, announcing our subscription club rate through April, May, and June and the Convention Subscription Shower; and also suggesting an all-out subscription campaign, that non-subscribers might be contacted and enlightened as to the importance and use of the Magazine in our missionary program.

The results have been most heartening as you will note in this report:

During the three months' club rate period, (123) Clubs were received, bringing with them (759) New Subscriptions.

Then our joy knew no bounds when a tabulation of the Convention Shower Subscriptions showed total receipts to the amount of $1,383.60—the heaviest subscription shower in the history of the *Magazine*.

Once again our good friends from Lake Presbyterial came forward into first place. Following were Oregon Presbyterial in second place, and Kiskiminetas and Wisconsin Presbyterials attaining third and fourth places respectively.

Seven Presbyterials, in order named, qualified for Honorable Mention:

Puget Sound	New York	San Francisco	Wheeling
Steubenville	Spokane	Idaho	

To one and all who have helped us reach another mile-stone, we say "Thank you!" and "Thank you!" again.

> Our goal can't be reached at a single bound,
> Lo, here! Lo, there! subscriptions are found.
> But working together with purpose sincere,
> May we hail a new triumph at the end of the year.

Mrs. Ralph H. Arnold, Treasurer

In *Now!* we read this release from the 1951 *World Almanac*, "In 1950 there were 14.5% (19 million) more people in the U. S. A. than in 1940 . . ."

The "new" United Presbyterians in this population increase may not know about *The Women's Missionary Magazine!* October is religious-press month throughout our land! Societies and missionary groups may find in this increase a new field for recruiting subscriptions—and while soliciting among the "new" people, you may also find a few non-subscribing "old" members who would like to help reach the goal Mrs. Arnold has so well stated. *Mrs. E. D. McKune*, Editor

WGMS INTRODUCES NEW MODEL FOR 1952

The most sweeping changes in organization and financial procedure that have been made in years were adopted by the 1951 Convention of the Women's General Missionary Society.

These changes are neither sudden nor altogether new. In recent years the Board of Directors has been constantly re-examining the mechanism of the WGMS in an attempt to "prove all things; hold fast that which is good." At last year's Convention, the Board took a poll of delegate opinion by means of a questionnaire regarding possible changes. Encouraged by the favorable response, the Board this year presented a series of recommendations, not identical with last year's questionnaire but including some of the same ideas. The change in the church year, already scheduled by the General Assembly, furnished an opportune time to inaugurate them.

The Board's recommendations were approved by the delegates without a dissenting voice. One of the most important is:

> That, beginning January 1, 1952, the following changes be made in the budget departments of the WGMS:
>
> a. That societies send in their money designated to two funds only—Foreign Missions (including Foreign Salaries) and American Missions (including Home Salaries)—instead of to the present Seven Departments.
>
> b. That the American Mission fund be used to finance the work of the Mountain and Presbyterial department, the Negro department, and the Indian department.
>
> c. That the Parsonage department be removed from the Seven Departments and be a revolving fund limited to approximately $250,000.
>
> d. That Benevolence be removed from the Seven Departments and the Isaiah 41:6 Fund be removed from special funds, and that these two be joined under one head called "Benevolence (including Isaiah 41:6)," to be financed by a grant from the Thank Offering.
>
> e. That the Temperance and Reform department be removed from the Seven Departments and be financed from the Thank Offering.
>
> f. That the Literature department receive a grant from the Thank Offering.

This action is designed to simplify both the structure and the bookkeeping of the WGMS. In effect it will reduce the number of departments to which congregational societies will designate their regular offerings from seven to two—Foreign Missions and American Missions. However, the money sent in for American Missions will be divided by the Board among the three departments which are engaged in home mission work—Mountain and Presbyterial, Negro, and Indian. Thus, the American Mission fund will be similar to the Foreign Mission fund to which societies have always contributed without designating amounts to each of the foreign fields.

Last April the Women's Board had $228,563.21 outstanding in parsonage loans. The Board deems that $250,000 will be a sufficient amount to be invested in this way at 2% interest and anticipates that this figure will shortly be reached. The Convention accepted the Board's judgment in this matter and voted that by 1952 the Parsonage fund be closed to contributions from missionary societies.

Likewise, the Temperance and Reform and the Benevolence departments, as well as the Isaiah 41:6 Fund (to assist smaller presbyterials in sending delegates to the annual Convention) will no longer receive direct contributions from societies. Their work will suffer no curtailment

but will merely be supported from a different source, namely, the Thank Offering. This method of meeting expenses is not a radical departure, since the Board for many years has been entrusted with the authority to distribute the annual Thank Offering to the various departments according to their needs.

Not only the budget departments but also the organizational departments of the WGMS underwent revision at the hands of the Convention. The action regarding them, as recommended by the Board, reads:

> That, beginning January 1, 1952, the organizational departments of the WGMS be:
>
> Junior—from birth through 12 years of age.
> Teen Age—from 13 through 20 years of age.
> Women's—from 21 years of age and over.

The chief change involved here is a shift in emphasis from the former young women's division to the teen-age section. Largely on account of the difficulty in defining "Young Women" and their reluctance to transfer eventually to the Women's department, the decision has now been made to discontinue the use of the term. All women 21 years old and over will next year belong to the Women's department. This does not mean that an existing Young Women's society must merge with the Women's society in the same church. The Young Women's society will simply report henceforth to the Women's department.

The Teen Age societies, which previously were a part of the Young Women's department, will now receive special attention as a separate department and material for them can be better adapted to their needs.

Another action of far-reaching effect stipulates:

> That, beginning January 1, 1952, Women's societies increase their contributions to the WGMS Expense Fund to 20 cents a member a year, and that each presbyterial be responsible for making payment from the presbyterial contingent fund for any of its societies that is delinquent.

Although doubling the present rate, this increase will still fall far short of covering the entire administrative expenses of the WGMS.

The following chart shows at a glance the new features of the WGMS of the future.

PRESENT PLAN	NEW ARRANGEMENT
Seven Departments:	*Budget Departments*:
Foreign	Foreign: Egypt; Pakistan-India; North and South Sudan; Ethiopia
Mountain and Presbyterial (formerly Home)	American: Mountain & Presbyterial; Negro; Indian
Negro	*Revolving Fund*: Parsonage
Indian	*Organizational Departments*:
Parsonage	Women's
Benevolence	Teen Age
Temperance and Reform	Junior
Organizational Departments:	*Assisting Departments*:
Women's	Prayer
Young Women's	Thank Offering
Junior	Literature
Assisting Departments:	Temperance and Reform
Prayer	
Thank Offering	
Literature	

Edith L. McBane, Recording Secretary of Board of Directors

RESIGNATION OF A BOARD MEMBER

The resignation of Miss Ida B. Little has recently been accepted by the Board of Directors of the Women's General Missionary Society. Miss Little was a member of the Board for thirty-nine years, during all of which she served as Secretary of the Young Women's department—the longest tenure of a single office in the history of the Board. In addition, she was Transportation Secretary for a period of ten years and filled brief terms as Financial Secretary, Editor of the Junior Missionary Magazine, and First and Second Vice President at various times. She was active on many committees, the best-known being the Isaiah 41:6 Fund Committee of which she was chairman. Miss Little is now convalescing from eye surgery.

Mrs. John H. Gerstner, Jr., has been elected Young Women's Secretary. According to the organizational changes adopted by the 1951 Convention, this position will become Teen-Age Secretary next January. Mrs. Gerstner had previous experience along this line as Young Women's Secretary of Monongahela Presbyterial. She has served for the past year as Business Manager of the Junior Missionary Magazine and will continue in this capacity for the present.

Edith L. McBane, Recording Secretary of Board of Directors

IN APPRECIATION OF MISS IDA B. LITTLE

It is with sincere regret that the Board accepts Miss Ida B. Little's resignation as one of its members. Miss Little has served a long, full term. She was a member of Chartiers Presbyterial at the time of her election to the Board but now is living in the bounds of Monongahela Presbyterial.

Miss Little has served in several capacities as a Board member but is best known throughout the Church as the Secretary of the Young Women's Department of the WGMS. During the early days of this department she was instrumental in its organization and plan of work, and throughout the years, through her pages in the *Women's Missionary Magazine,* she has guided this department to a greater and more comprehensive achievement in the program of the WGMS.

Realizing the lack of missionary training among the teen-age girls of our Church, Miss Little planned for their organization and enlisted many of the younger women of the Church in writing and planning programs for their meetings. She, too, was pleased when she could report societies passing from her department to the Women's department saying, "We add to your numbers."

In her report at the 1951 Convention Miss Little showed great pride in summarizing the work accomplished during recent years and in her characteristic manner challenged the WGMS to devote time and effort in organizing and training the teen-agers along missionary lines.

Because of her originality and versatility Miss Little was an invaluable member of many committees in Board work. She has been faithful and dependable and we shall miss her counsel and presence at our meetings.

With her many talents, she has a genius for friendliness and we admired her for her attainments and inexhaustible energy and loved her for her cordiality, humor and sincerity.

Our prayers and yours, will be with her in her days of retirement and may she be blessed and happy in the fact that "she hath done what she could."

Mrs. Joseph M. Heagen, President WGMS Board of Directors

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary,
904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

Each for all and all for each
—that's a church!—Now!

The Apostle Paul, in his great exhortation to the Colossians to "put on Christ," urges, "Let the peace of God rule in your hearts, and be ye thankful." To him peace and thankfulness seem to belong together, to fortify and complement each other. Certain it is that those who have experienced the pardoning and renewing grace of God, and know themselves to be sons and daughters of a loving Heavenly Father, cannot for long withhold their expressions of gratitude and thanks. "Let the redeemed of the Lord say so," urges the Psalmist. So with grateful hearts it is once again our privilege to plan for a service of thanksgiving, and the bringing of a Thank Offering to the House of our God.

DO YOU HAVE ALL PLANS MADE FOR YOUR THANK OFFERING SERVICE?

REMEMBER—It must be early enough to allow ample time for your Society Treasurer to have all Thank Offering money in the hands of the Presbyterial Treasurer not later than December 1.

THE PLAYLET, "Thank Offering Yesterday and Today" which was presented at the WGMS is available in printed form and may be ordered from the Literature Department for 10¢. This is not hard to prepare and may be the answer to your preparation for the Thank Offering Service.

DO NOT EXPECT a separate report blank for the Thank Offering. Space will be provided on the Annual Statistical Report blank for your Thank Offering report. Co-operate with the other officers of your society in making out this report.

EFFICIENCY POINT—In order to take credit for the efficiency point on Thank Offering you will be required to have an increase over the total amount of Thank Offering given last year. This is an annual gift of thanks and should not in any way be affected by the change in Church year.

ORDER ALL MATERIALS EARLY—Do not wait until the last minute, and then you will not be disappointed.

OUR DENOMINATION has designated this as "Christian Fruitfulness Year." Let us remember in the giving of our Thank Offerings we are Fruit-bearing disciples, and that truly our Thank Offerings will be used to bear fruit in His name.

Possibly the following play may be of help to you in preparing for the Thank Offering.

THANK OFFERING YESTERDAY AND TODAY

CHARACTERS—

MRS. THANKFUL.

VOICE OF THE COINS. (*This voice of the coins may be behind the scenes, or she should sit where she is not easily seen by audience.*)

SIX VOICES FROM OUR MISSION FIELDS. (*These six parts may be taken by one person if it seems desirable.*)

(*This may be given following the lifting of the offering, in such case the offering itself serves as the background for the play, or if used in preparation for the giving of the Thank Offering then provision should be made to have an offering and baskets and boxes to place on the table at the front. The money should be heaped toward the front of the table and back of this the thank offering boxes. Be sure the bills and coins mentioned in the play are at hand. Mrs. Thankful stands back of the table.*)

MRS. THANKFUL: Christmas and Easter, my wedding anniversary and other days are wonderful, but to me there is another time in the year full of blessing. That is the time when we bring and dedicate our offerings of thanks to the Lord. How I wish I could tell from each gift just the reason it was given and the good it will accomplish when it is put to work for Him. Wouldn't it be thrilling to know. I am sure I would want to laugh sometimes and cry other times, but I know my cup of joy would be running over. How I wish I could know.

VOICE OF THE COINS: You can this time since you wish it so much. Just pick up some of the coins. I am sure you will be able to tell.

MRS. THANKFUL: I shall not wait for a second invitation. I see here a five-dollar bill. That is a larger piece than many of those we receive in our Thank Offering boxes. It would be interesting to know who was thankful enough to give five dollars.

VOICE OF THE COINS: Maybe you would be more interested still to know that five-dollar bill was put in a Thank Offering box by a man. His wife had a serious illness during the year. He feared he would have to give her up—but she recovered. He brought her home from the hospital and then he went directly to her Thank Offering box and put the whole five dollars in it. He wished it could be a bigger bill for not even his whole possessions could measure his thankfulness.

MRS. THANKFUL: I wish it could have been a larger bill too, but, you know I do not believe it is always the size of the gift that is of importance, but the spirit in which it is given. Somehow when I see a Thank Offering like this (allows some of the coins to fall through her fingers) made up as it is of coins and bills of all sizes, there is always one picture in the life of Christ that comes to me. The time when he took the five small loaves and the two fishes, gladly given, and blessed them and gave them to the multitude to be fed. Wouldn't it be wonderful to see just how He will bless and multiply our Thank Offerings? Just how will He use this five-dollar bill?

VOICE OF THE COINS: I believe if you ask Him to open your eyes and ears, and mind and heart, you may be able to see that too.

FIRST VOICE from the field: I can tell you for I am that bill and I am to be used in Africa. To make it even more definite I am to go to Tanta Hospital in Egypt. I was given as an expression of thanks for physical healing and will be used to help heal the bodies, and bring the message of Christ, to the hearts of those who come to our fine new hospital in Tanta, Egypt. Other bills like me will be used to help educate and evangelize girls of Egypt as they come to our Mary Clokey Porter Boarding School in Tanta. I can think of no nicer way for five dollars to be used.

MRS. THANKFUL: Neither can I. Who can know how many lives will be touched by those who learn in this school and hear of the abundant life in Christ, and then go out to live as Christians wherever they go. But here is a dollar bill. I wonder why it is in the Thank Offering today?

VOICE OF THE COINS: I can tell you that too. It was given because an accident didn't happen. Did you ever think how many of our blessings are because things didn't happen? Mr. and Mrs. Grateful were coming home from an automobile trip. Mrs. Grateful had almost finished her turn at driving—about a hundred miles—and was very

tired. She was just thinking how glad she would be to turn the wheel over to her husband, when they came to a cross-roads—and suddenly a car coming at a great speed just seemed to spring up from nowhere. It looked as though a terrible accident was unavoidable, but Mrs. Grateful, with a prayer in her heart and a mighty effort, managed to swerve the car and avoid a collision. As soon as she got home, without even stopping to take off her hat, she went to the Thank Offering box and put in that dollar with a sincere prayer of gratitude.

MRS. THANKFUL: Well, I should think she would! But do you know —I just remember a time when we narrowly escaped a similar accident. I'll put this coin in myself right now. I wonder what difference it will make somewhere else because that dollar was given.

SECOND VOICE from the field: It has been given me to know that that dollar and many others like it will be used to help build village schools in the Sudan. In these schools boys and girls may come to know of Jesus and His love for them.

MRS. THANKFUL: But here is a nickel—just five cents. I wonder why it is here.

VOICE OF THE COINS: That was given by one who does not have much money. It is really a much larger gift for the one who slipped it into the box had so little left. In fact, it meant that she had to walk home from her day's work of washing and ironing but she just had to give the gift. Her son, for whom she had been praying for many years, had just sent her word that he had become a Christian. She just had to give a gift—but because of her prayer of gratitude that went with it I am sure it looks larger to her Father in Heaven.

MRS. THANKFUL: I wonder how such a gift will be used?

THIRD VOICE from the field: I am a small gift but when multiplied with Christ's blessing as the loaves and fishes I will buy portions of scripture for those who are becoming literate and are longing for something to read.

MRS. THANKFUL: Well, if such a small gift can do that I wonder what this ten dollars will do. Oh I see it is a Life Membership for a Junior. I wonder why it was given?

VOICE OF THE COINS: This ten dollars was given by a grandmother because she was thankful for her new grandson and wanted him to be a Junior Life Member of the WGMS.

FOURTH VOICE from the field: I am one of many such gifts that through the years have been used to endow beds for children in Jhelum and Sialkot Hospitals in Pakistan. You will never know how many little ones have been made well and have heard the story of Jesus and his love, through Junior Life Memberships.

MRS. THANKFUL: My that was a fine gift, but here is one—just fifty cents. I wonder why this gift was given?

VOICE OF THE COINS: Fifty cents does look larger than a nickel, but in this case it isn't. That fifty cents was put in by a woman who forgot her Thank Offering box all year and then in a hurry put it in that she might have some kind of offering to bring. Such an offering does not look very large to the Lord.

FIFTH VOICE from the field: Yes and I can do only fifty cents worth, but again even I can be used to buy a little bit of medicine for some one who is ill.

MRS. THANKFUL: But here is a bright new dime. I wonder why it was given?

VOICE OF THE COINS: Let me see —Oh, yes. That dime was given by a woman who was ill and wanted to give thanks for a lovely bouquet of flowers which helped her over several hard days.

SIXTH VOICE from the field: Yes even I will help some sick child. Our missionary can invest me in a Bible story picture and take it to show the sick children in our hospital.

MRS. THANKFUL: But what is this —Oh, such a fine gift, twenty-five dollars. This must be for a Senior Life Membership. I wonder why this was given?

VOICE OF THE COINS: Oh, that is from a woman who has been a member of the missionary society and knows all about the work of the WGMS and how her Thank Offering has helped carry on the work which the women of our church are doing.

SEVENTH VOICE from the field: That twenty-five dollars along with many others given by the women of our Church will be used to build buildings in our fields at home and abroad, hospitals, schools and churches. It will help to repair parsonages of ministers in our rural fields here at home, and to give scholarships to young people who are preparing to do Christian work.

MRS. THANKFUL: How wonderful it is to be able to help other people. In the giving of thanks we not only enrich our own souls, but help others to find an "abundant life" in Christ as well. Father, we thank thee for our Thank Offering.

Note: Some parts of this play were taken from one published by the Women's Missionary Association, United Brethren Church.

LIFE DIRECTORS

$300.00 Each

3. Miss Alice Mehaffey—In Memoriam. By the will of her sister, Miss Clara Mehaffey.
4. Miss Clara Mehaffey—In Memoriam. By her own will.

MEMORIAL THANK OFFERINGS

$100.00 Each

1. In memory of Jennie B. Ecker. By a friend in Oakmont, Pa.
2. In memory of William C. Ecker. By a friend in Oakmont, Pa. (Monongahela Presbyterial)

SENIOR LIFE MEMBERS
1951 T. O.

$25.00 Each

1. Mrs. Geraldine Cale, Albany, Oregon. By her Mother-in-law, Mrs. Mabell Cale.
2. Mrs. Grace Smith, Kenmore, N. Y. By friends in Deerhurst Women's Association.
3. Mrs. Catherine Thomson, Portland, Ore. By Mrs. Fred H. Slate.
4. Mrs. Eugene Lewis, Goldfield, Iowa. By Friends in the Emma Henry Missionary Society.
5. Mrs. Frank Dean, Unity, Pa. By her husband.
6. Mrs. Laura Creager, Sycamore, Ohio. By friends in the Sycamore Women's Guild.
7. Mrs. George J. Keith, Sterling, Kansas. By Rev. William Brown, Washington, Pa.; in memory of his deceased wife, Clara F. Brown.
8. Mrs. Raymond James, Clay Center, Kansas. By friends in Four Mile Missionary Society.
9. Mrs. A. Wallace Benson, Clay Center, Kansas. By friends in Four Mile Missionary Society.
10. Mrs. Mary A. Curry, Eskridge, Kansas. By friends in Eskridge Missionary Society.
11. Mrs. Louise Walker, Pittsburgh, Pa. By her mother, Mrs. Robert Peel.
12. Mrs. Mildred Quintus, Garner, Iowa. By her husband, Roy Quintus.
13. Mrs. Lillian Littell Walcott, Darlington, Pa. In memory of her mother, Mary Agnes Wilson Littell, by her aunt, Ina Littell.
14. Mrs. Harvey Stock, North Canton, Ohio. By her family and friends.
15. Mrs. Margaret McIlvaine Parmenter, Milroy, Indiana. By Mrs. Ammy J. Brown.
16. Miss Lulu E. Grove, York, Pa. By a friend.
17. Mrs. Nelle Caldwell Jones, Amoret, Mo. By her father, Mr. W. E. Caldwell.

Women's Department

MRS. WALTER C. BRETHAUER, Secretary
511 Wabana St., Pittsburgh 14, Pa.

"The church is concerned deeply about fellowship, believing that we are made to be the family of God . . ."—Now!

The Board of Directors of the WGMS presented four recommendations to the 1951 WGMS Convention for consideration. (See page 652 of the July-August issue of the *Women's Missionary Magazine.*) All of the recommendations were adopted.

The third recommendation concerns the organization of departments and is as follows: That, beginning January 1, 1952, the organizational departments of the WGMS be: Junior —from birth through 12 years of age; Teen-age—from 13 through 20; Women's—21 and over.

This grouping makes a separate department of the Teen-agers and combines the Young Women's and the Women's groups in the Women's Department.

There are two advantages from such classifications. It will be simpler to prepare program material for the Teen-age Department than for the wider age bracket. And, with all women over 21 in the Women's Department, a more accurate picture of this department will be had. Heretofore, a group started out as a Young Women's society and continued so until—well, too long. As a result, when one read the statistics of the Young Women's Department the figure included many who rightfully belonged in the Women's Department. In our country a person becomes of age at twenty-one years and should assume the privileges and obligations of citizenship. It seems quite logical to consider this same age as the time to make the transition to the Women's Department.

This change in age groupings does *not* mean that a Young Women's society must merge with the Women's society of a church. Each may keep its identity, but the society now known as a Young Women's society will send its reports to the Women's Department.

Each society will work out its own plan for stepping from the Teen-age Department to the Women's Department.

* * *

Since the present church year is just nine months long, you may have been thinking about the way this would affect efficiency ratings, according to our Standard of Efficiency. There is one point, namely 4b, on the Standard of Efficiency which will be affected by the nine-months year. In this case, if a society has an increase in total contributions to the Seven Departments exceeding three-fourths of the previous year's contributions, it will be entitled to 5% on its efficiency rating. In other words, three-fourths of last year's contributions to the Seven Departments will be the basis for figuring this "short" year's rating.

PLAYLET ON MISSIONARY MAGAZINE AVAILABLE

The playlet, FOR MY FAMILY AND MY NEIGHBOR TOO, which was presented at the 1951 WGMS Convention, may be secured now in mimeograph form. Price—5¢ a copy. Or, if you wish seven copies, one for each member of the cast, you may have the seven copies for 25¢, thus lowering the cost per copy. Order from *The Women's Missionary Magazine* or from the Literature Department.

Girl's Circle Program

"Christ loved the church and gave himself for it."

PROGRAM FOR OCTOBER

Last month we thought about the spread of Christianity in the United States in days gone by. Now we face the problem of today: "Churches for Our Country's Needs."

In every community in our land are children and their older brothers and sisters who never go to church. Only one child in four is enrolled in a Bible school. And among their parents and other adults only one in three is affiliated with any church or synagogue. In many places there is no church. Whole communities of new homes have sprung up where once there were forests or farms, and America is on the move, with 70 million of our people changing residence from 1940-1950.

This information is from the little book "Now" (35¢ from the Literature Department). Use it for thrilling pictures of ways in which home missions are attempting to meet these situations. Suggestions for talks:

(1) Remember the finger-play verse you learned as a child, "Here's the church and here's the steeple"? "Now" asks, "Where's the steeple?" See articles on pages 15, 52, and 113 for accounts of churches in railroad cars, trailers, garages, and other unusual places. "Missions by Boat" on page 80 is a fascinating account of one method of taking the Gospel to the far north of our continent.

(2) The work of our own United Presbyterian young people in work camp and caravaning is spoken of in the articles on pages 37 and 117. If someone who has shared in these programs of summer service can come and speak at your meeting, invite him immediately and prepare for a treat!

(3) "Workers who follow the crops need a traveling church." On pages 68-71, learn of the work done among the homeless people who harvest the fruit and vegetables of the nation. (Below you will find a suggestion for migrant children.)

If you have a large enough circle you might use the "buzz group" discussion technique described in "Now". Divide the group into smaller groups and allow six to ten minutes for all to discuss some controversial subject related to home missions. "During this period you will find out why they are called buzz groups!" Then reassemble and have a representative of each group report its findings. Among the subjects suggested is this one: "Has the church a contribution to make to every life?" We might add another: "Can the United States truly be called a Christian nation?"

GIFTS TO GIVE

For the use of migrant children the Home Missions Council suggests "craft kits": a manila envelope (with clasp) containing pictures to cut out, colored paper, construction paper for scrapbook cover, paste, crayons, pencil, round-end scissors, paints, etc.

You may also make puzzles by pasting pictures carefully on cardboard and cutting into various shapes.

When your package is ready, write to the Home Missions Council and they will tell you where your box should be sent. The address is 297 Fourth Avenue, New York 10, N. Y.

LOOKING AHEAD

Christmas is coming! In the dormitories of a nearby college some time before the Christmas holidays, the girls draw each others' names, and each girl is to be a "Christmas Angel" to the one whose name she drew, secretly doing little favors and kindnesses. Let's borrow this lovely idea. Be an angel! Be a Christmas angel to someone! M a k e some unfortunate child happy or brighten the day for a lonely elderly person or help a missionary provide a Christmas party.

Prayer Cycle: Days 2, 14, 15

Young Women and Girls' Circles

"Every Christian young person wants to help make our world a place where justice and love, brotherhood and peace prevail."—Now!

Give Christ The Best

Christ wants the best. He in far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentle pleading
To lay their highest hopes and brightest talents at His feet;
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace.
And in His service, as we're growing stronger,
The calls of grand achievements still increase;
The richest gifts for us on earth, or in the heaven above
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave us His precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

—Selected

This poem is dedicated to Miss Ida B. Little. The spirit of the poem seems to express the ideals which she always tried to keep before the Young Women and Girls for whom she wrote. It seems fitting that it should appear this month in the department for which she supplied material regularly—always promptly on time, or ahead of the deadline.—Editor.

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

A church is everybody, persons of all ages, children and young people and adults and a minister—and a minister's wife. And everybody works.—Now!

A SUMMER CHRISTMAS TREE

A Christmas Tree in summertime
Is a strange, but lovely, thought:
To gather gifts of love and cheer
When days are long and hot.

To trim a Christmas Tree in June,
Or August or July,
Seems quite a foolish thing to do;
But there's a reason why!

For gifts from Summer Christmas Trees
Spread joy the world around
At Christmastime in mission fields
Wherever need is found.

A LETTER WRITTEN ON THE DELTA CAR

Dear Juniors,

We are making our Spring tour to needy places in this great wide Delta via the Delta Car. Every day we thank God that you give your dimes so that we can make these visits in His name, and as His ambassadors. The Car gives us a clean place in which to sleep and eat. Five of us have been living in the Car for a little over a month—three Egyptian teachers, our girl cook, and I. Some of the girls from the Bible Training School have been taking turns—to learn village work.

We hear many conversations as people stand outdoors. "What's this—a nice, new, clean Car!" Various answers come. Yesterday a child said to an inquiring woman, "Why, don't you know? That car belongs to the Americans. It has bedrooms, dining room, kitchen, and everything. Women travel in it—they go everywhere—they go to the whole world. They visit everyone. They read from a Book." So you see the children here are also interested in this Car.

I want to tell you of some of the children I met on this trip. There's Ansef, a tall girl of 15 now. For at least five years she's been saying she wants to finish her lessons at school so she can come to us and learn the work of a Bible teacher, so she can teach her own people His Word, just like Miss A——. She has always admired this Bible teacher, so wanted to be like her. Last year her mother took her out of school because the neighbors said she was too big to go out of doors. Now they laugh at her for wanting to serve Jesus. They think she should get married and forget all about it. Don't you want to pray for her that she will love Jesus more, and will yet find a way to serve Him?

Then there's George and Jean, two Scottish children. Their father has an important position in the wool dyeing department of the mills at Mahalla. George goes to school in Cairo, but Jean goes to the French school because she wants to live at home. George was home for Easter vacation. Both children wanted to know all about the Delta Car, where we go, what we do, etc. They were much interested in the flannelgraph depicting scenes from the last week of Jesus' life, His death, and the resurrection. When the lesson was finished their father said, "We want George and Jean to accept Jesus as their personal Saviour, and live only for Him as He guides." Isn't it nice these children have parents who care?

In one of the schools for girls in the district we gave a lesson at the noon hour and the girls were eager to hear and to see the flannelgraph. That was more appealing to them than playing games. One girl from a non-Christian home entered three

(*Continued on Page* 48)

Home Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

A church works for a better community and a better world. That's its reason for being.—Now!

COLORADO SPRINGS

Many homes have been opened in the last few weeks and the families have been made to think of their responsibilities in attending the House of the Lord on the Lord's Day. Freedom of Worship is a wonderful heritage in our country but with it comes a tendency to put our religious life to one side and use it only when convenient to our daily life. Pray that the indifference on the part of many may be overcome by the power of the Holy Spirit working within them.

Since the last article a new section of town has been canvassed door by door. Some homes have been opened to the Gospel. However, the section as a whole, is thought of as a church-going populace. Something little found in many places. The city here is constantly growing and many new sections are coming into existence. Those near our church will be canvassed in the near future.

Continue to pray that the Lord may be magnified in the work and that those without Him may be brought into the Kingdom. Many are ready but are waiting to hear the Truth—some for the first time.

Esther M. Jones

EZEL NOTES

At present report four of the faculty of Ezel School are attending summer school. Miss Gene Purdy, our Second Grade teacher, is taking advanced work at Michigan State Teachers' College, Ypsilanti, Michigan, and Misses Frances Widstrand and Doris Gieser are attending Northwestern University in Chicago. Supt. Heagen is doing additional graduate work at the University of Kentucky in Lexington and getting back to Ezel about twice a week.

Miss Larue Millen, our principal, is spending a part of her summer teaching Political Science and History at Union College at Barbourville, Kentucky. Miss Gladys Millen is with her at Barbourville. Miss Wilda Barnes, our librarian, worked in our school library most of the month of June and has it in excellent condition. Most of our other staff members are busy in their homes for the summer following a variety of occupations including Vacation Bible Schools, Summer Conferences and Camps, Construction work and gardening.

Three Teachers Leaving Ezel

We were sorry to see three of our teaching staff say good-bye this May, knowing that they will not be returning to teach in the Fall. Miss Ruth Streblow, who has been our English and Bible teacher for four years, is returning to her home state of Wisconsin. Miss Eleanor Timmerman, our Third Grade teacher, plans to enter Moody Bible Institute this September preparatory to doing missionary work probably in Mexico. After being with us just a year and giving us an excellent start in Music, Miss Mary Lou Fillier has decided to devote her talents to evangelistic work. At the date of this writing only the music vacancy has been filled.

At Home on the Farm

While most of the staff is gone Mrs. Heagen is at home in Ezel and quite busy with the many tasks that are to be done "at home." If some of our good friends who have sent clothing have not been answered promptly it is because there were other pressing duties in the garden at the time! Mr. Blevins and Mr.

Centers, who double during the school months as maintenance men and bus drivers, have worked all summer on the school farm and garden and also made several improvements on the campus. Our school gym proved itself good for another purpose when it was used to dry a bumper crop of grass seed which had been harvested at the school farm.

THE AYERS WELCOMED BACK

It was like a "Welcome Home" occasion when Rev. and Mrs. Ralph Ayers returned to Ezel to be with us again while Mr. Ayers serves as interim pastor of our Ezel Church. Although they have retired from the active pastorate, they have been a great blessing to us in our church and community. Even though we are still earnestly seeking a permanent pastor, it is good to have their consecrated leadership now.

July 20, 1951

William A. Heagen

WE BEGIN AGAIN—FRENCHBURG

At this writing we are recalling the past school year with its problems and blessings and also beginning to plan for the new term. Seventy-one pupils received certificates from the eighth grade, and eighteen received the high school diploma. In school activities the basket-ball boys performed creditably in the district tournament as well as throughout the year; the Debaters won the district tournament; the school was also represented in the state instrumental music festival, and in Interpretive Reading. The Allied Youth succeeded in getting a neighboring school to undertake the work. The Future Farmers made a good showing in competitive events in this area.

There was evidence of real spiritual, mental, social, and physical growth in a number of students. The conduct of chapel services, and other tasks is proof, all of which presents a real challenge for the coming year. By the time you read this item there should be 200 students in high school and 250 in the grades. Please pray for the staff of workers as they undertake to lead this number of young people not only in the regular educational pursuits but also in the way of Christ.

Jane Cook Hospital has operated with a full staff during the summer months. Pastor James Eddy has concluded a successful Vacation Bible School, and has had representatives at various youth conferences of the church during the summer. Several staff members have been engaged in summer study. Others have been getting the physical plant in readiness for the school year.

It is always a joy to begin again. The thrill of being instruments in the Potter's hands should keep one ever true and faithful. Thus we take up the tasks, again trusting God to multiply our lives and our talents.

Arthur Gathman

THE JUNIORS

(*Continued from Page* 46)

times. Each time some of her friends called her out, as they do not want her to hear. Pray for them.

Anton lives in another town and he volunteered to be our guide, showing us where certain people lived, as we were strangers in his town. I told him the story of the Scottish youth who was planning to be a minister, but died after injuring his heart to save a boy from drowning who grew up to be a wicked drunkard. As he bade us good-bye he said, "I can't forget that story. Jesus gave His life for me. I want to live so that He will know I appreciate His life."

May God bless you everyone.

Laura B. Wright

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa

Through history the church has stood for the good, the right, the true.—Now!

MEMORIAL TO MR. N. D. WILLIAMS (Called Home, June 14, 1951)

Superintendent for many years of Miller's Ferry, Alabama Mission

By D. F. WHITE, D.D., Selma, Alabama

"Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant."

This is the standard by which we must measure N. D. Williams, the Christian educator and missionary. The writer knew him for at least forty years. First as a boy at Berea College, Berea, Kentucky; as a young man in Knoxville College, Knoxville, Tennessee; then as a missionary in the Alabama Mission Field of the U. P. Church in Wilcox County.

From boyhood through maturity, "N. D.," as every one affectionately called him, was consistently a pleasant, cheerful and loquacious personality, whose fellowship every one enjoyed with a sense of refreshment. And this was so, because the dominating passion of his soul was an intense love for people regardless of race or personal attraction. In his nature was no snobbery. High and low, rich and poor, ignorant and intellectual, good and bad, were all the same to him. They were people, the object of his love, whom he ever stood ready to serve. Those who will miss him most and mourn his passing deepest, will be the aged, the helpless, the ignorant and poor, who had learned to lean on his strong arm and felt most his big pulsating heart of love.

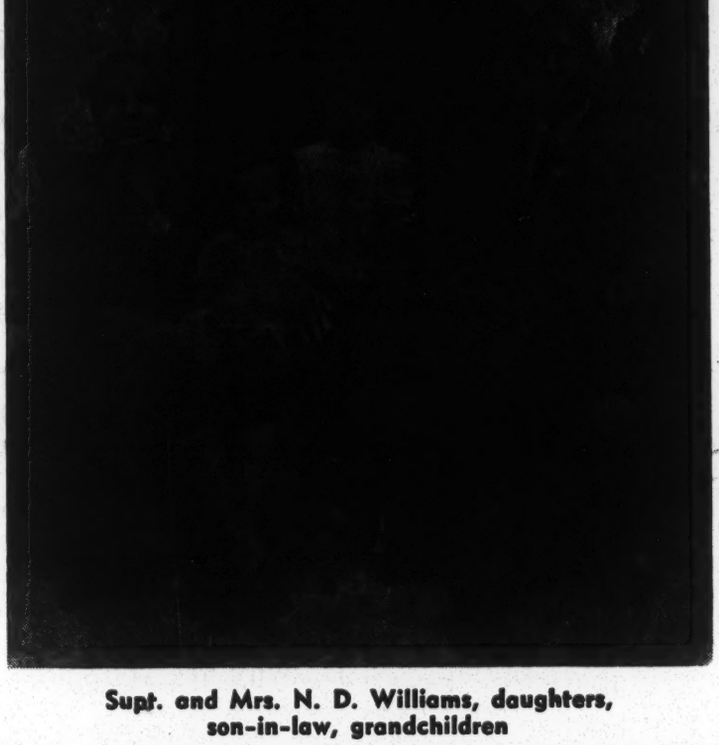
Nearly forty years ago N. D. Williams entered upon his missionary career as a teacher at Miller's Ferry. Fresh from Knoxville College he poured into the members of his classes all the Christian idealism he had learned from the missionaries who taught him, both at Berea and Knoxville. His mastery and love of sports made him popular with students and faculty, enabling him to touch the souls of many with his personal witness for his Lord. He entered heartily into all activities of school, church and community, wherever service to his Lord could be rendered. But outstanding was his loyalty and service to the principals under whom he served. Seeing the tremendous responsibility of a principal in this mission field with unceasing activities, N. D. Williams, as a teacher, in every way possible sought to help carry their burdens.

He used to tell with zest and humor, that while working at Canton Bend under the principalship of the late Jasper N. Cotton, how Mrs. Cotton accosted him on the campus one day saying, "N. D., why are you so busy doing other people's work? Are you working to take over the Principal's job?" So it was at Miller's Ferry and Annemanie. When he was elevated to the principalship of Miller's Ferry, he was already self-disciplined for the arduous tasks and responsibilities of the office, having shared them with the principals with whom he had worked.

During his administration at Miller's Ferry he practically rebuilt the physical plant of the school. He greatly increased the high school attendance and secured its "A" rating.

As a churchman N. D. Williams was outstanding. He cooperated one hundred per cent with the pastor and Presbytery, as an elder, Bible School Superintendent, and treasurer of the congregation. The spiritual and moral interests of the church and school were above every other consideration.

The secret underlying the success and tremendous energy that drove



Supt. and Mrs. N. D. Williams, daughters, son-in-law, grandchildren

this man of God forward in every good work, was his deep religious experience of Christ in his life, and his happy home life. It was always a benediction to be a guest in N. D.'s home. God was kind to give him a wife of devotion both to God and to him, whose wisdom made her a true helpmate.

God gave Mr. and Mrs. Williams two lovely girls, Loretta and Faustina to cheer their busy lives. Both are fine samples of the product of our Missions and Knoxville College. Loretta married some years ago, has five little girls—the twins N. D. was looking forward to seeing—but went home before they came. Faustina married recently. They will carry on, remembering their father's Christian devotion.

TRIBUTE TO PROFESSOR N. D. WILLIAMS

The State, County and Community have lost a good man in the passing of Professor N. D. Williams. I knew him well over a long period of years. The feeling that I have today is that in the days to come his death will mean more loss to me than that of anyone in the school system.

I shall always remember him for three characteristics that stood out in his nature. I shall remember him for his deliberate, calm judgment in all matters that he acted on. He was of a conservative nature and yet his point of view was more far reaching and more sound than that of most of us. You could always depend on him for sound advice and deliberate action in any matter that required attention.

A second characteristic that he had was sincere humility. He could have had any office in the County Teacher Association that his fellow teachers could have bestowed upon him. I have seen him stay in the background and push others forward. When he spoke the entire group listened and we all knew that he was the recognized leader of the group.

Professor Williams was a courageous man. Though tolerant in his views towards his fellow men and sympathetic with their weaknesses he was uncompromising in his stand for right. He had moral courage.

He was my friend and I shall miss him.

Mr. W. J. Jones, County Superintendent of Education in Wilcox County, Alabama, gave this tribute to Professor Williams at the funeral services. To the harmonious cooperation of men such as these, representatives of both races, may be attributed our splendid work in Alabama.

Indian Missions

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

In a far more radical sense than has been commonly understood, the church in America must be a missionary church or it will die.—Mission to America

FIRST UNITED PRESBYTERIAN NAVAJO MISSION SITE

In our land of great resources and opportunities, the terrible conditions which exist among the Navajo Indians of the Southwest seem almost unbelievable. In response to their challenging needs involving both physical and spiritual destitution, the Reverend and Mrs. Fred C. Patterson answered in the autumn of 1949 a definite call from God to carry the message of the Gospel to the Navajos.

Beginning new work among these Indians necessitated our cooperation with a denomination already established. The Presbyterian Church U.S.A. invited Mr. Patterson to cooperate in the Kayenta area of the Navajo Reservation. In this vicinity at Oljato, Utah, in the extreme northern section, the Pattersons found hundreds of Indians, the most needy and isolated of the whole reservation.

Oljato is one hundred miles from the nearest doctor or Indian government hospital, and fifty miles from the nearest government school which is already overcrowded. Ninety-five per cent of these Indians are illiterate and only ten per cent of their children are in school. There is no Christian church in this Oljato area. The Indians are scattered and live in such inaccessible places that many have never heard the Gospel message.

In order to establish a United Presbyterian Navajo Mission it was necessary to secure the approval of the Tribal Council and an official permit from the government to use tribal land for mission purposes.

The first step was to get the Indians of the Oljato community to support our request. We anticipated that this would take at least a year; rather, within six months, on March 5, 1950, the Navajo community voted heartily to petition their Tribal Council to grant three acres of land near Oljato, Utah, for our mission site.

Again we had reason to rejoice on November 20, 1950 when the Tribal Council approved this petition. However, it was not until April 30, 1951, that the final official permit was received from the Secretary of the Interior to use this tribal land for mission purposes.

Due to an error in the legal description of our proposed mission site, the land had to be surveyed prior to the approval of Tribal Council. We are greatly indebted to our surveyors, Mr. John M. Hoy and his chairman, Mr. L. B. Pearce, both members of the United Presbyterian Church of Santa Ana, California. These men, accompanied by Mrs. Hoy and Mrs. Pearce, traveled nearly 700 miles to survey our mission site.

With these necessary preliminaries successfully completed, we are now ready to proceed according to God's continued guidance and help in the actual establishment of our United Presbyterian mission in Navajoland. Here the door for Christian service is wide open not only for an educational program of some sort, but also for a much-needed program of evangelism among a people who are desperately in need of spiritual food.

Whatever men may think of religion, the historic fact is, that in proportion as the institutions of Christianity lose their hold upon the multitudes, the fabric of society is in peril.—Pierson

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

The mission of the whole church is also the mission of every congregation.—Mission to America

The Women's Board announces with pleasure the appointment of these fine young women for Foreign Mission service, and commends them to you for your interest and prayers, as they go forth as our representatives to witness for Him.

MISS HELENA G. TETLEY of Mt. Royal, Montreal, Canada received her B.A. degree from Sir George Williams College, Montreal and her M.R.E. from Biblical Seminary in May 1951. Miss Tetley has been active in the Inter-Varsity Christian Fellowship and for years was a leader of Girl Guides. She is a member of St. Peter's Anglican Church, but desires to join the United Presbyterian Church. She is a regular appointee for Evangelistic work in the North Sudan.

MISS DOROTHY E. HAGMAN of the Excelsior Covenant Church of Excelsior, Minn., received her B.A. and M.A. degrees from University of Minnesota. Miss Hagman has been active in Inter-Varsity Christian Fellowship. Her short-term appointment is to Girl's College, Cairo, Egypt to teach High School and Junior College English.

(Photograph of Dorothy E. Hagman is not available at present.)

MISS NELL JOAN KLING of Brownsville, Pa. is a Westminster College 1951 graduate with a degree of Bachelor of Music Education: major, piano; minor, trumpet. A member of Dunlap's Creek Presbyterian Church, Merritstown, Pa., she has been appointed to Pressly Memorial Institute, Assiut, Egypt for short-term service as a teacher of Music.

COMINGS AND GOINGS

Late Spring, Summer and early Fall are the times of the arrival and departure of many WGMS missionaries.

Miss M. Frances Lincoln of Pakistan had the longest trip from Sargodha, Pakistan, to Wichita, Kansas, coming by way of England. Miss Vivian Trimble of India expects to leave Pathankot in November for the homeland.

The Misses Jeannette McCrory of Minia and Elizabeth Wilson of Fayoum, Egypt, stopped for a little vacation in Switzerland and will arrive in time for the New Wilmington Conferences.

Miss Margaret A. Work of Cairo and Miss Helen J. Noordewier of Beni Suef arrived in late June and are now at Fort Morgan, Colorado and Grand Rapids, Michigan, respectively, with their loved ones. Miss Nellie V. Hill, R.N. of Tanta, Egypt

topped en route in Europe and arrived in the States in July.

Miss Mary V. Ewing, of Doleib Hill and Miss Jean Maxwell, of Nasir, South Sudan, nurses, are on furlough.

Mrs. Ruth L. Walker plans to leave Addis Ababa, Ethiopia in September, and Miss Hazel McGeary to leave Sayo in August to stop en route in Paris and London to inquire of UNESCO concerning the world Braille system.

The furlough addresses of these missionaries will be found in the back of *The Women's Missionary Magazine.*

* * *

Those returning to the Missions and the regular appointees are the following: Miss Mary E. Coie to Wad Medani, North Sudan; Miss Lois D. Kingan to Benha, Egypt; Miss Alberta A. Tedford, R.N., to Tanta, Egypt; Miss Rosaltha Kenagy, appointed to the North Sudan, will go to Cairo, Egypt, for Arabic study; Miss Louise E. Scott to Gujranwala, Pakistan; Miss Margaret J. Fehlman to Sheikhupura, Pakistan; Miss Dorothy L. Rankin via England and Port Sudan to Doleib Hill, South Sudan; and Miss Marian I. Farquhar via Port Sudan to Nasir, South Sudan.

Miss Una Coie will return to Khartoum North, North Sudan, accompanied by two new appointees: Miss Ruth E. Wilson of Columbus, Ohio and Miss Helena G. Tetley of Montreal, Canada.

The Misses Ruth E. McCreery of Los Angeles, California and Martha L. Maxwell, R.N., of Fairmont, West Virginia will accompany Dr. and Mrs. W. C. Henry to Addis Ababa, Ethiopia.

Miss Josephine L. White of Greensboro, Vermont, expects to complete her course by November 1 and may sail to Pakistan with Miss Laura R. MacLachlan when she returns to Sadomali, Pakistan.

The following WGMS short-termers expect to be at their places of service for the new year's work: Mrs. Don Armstrong of Des Moines, Iowa to Tanta Hospital; Miss Mildred M. Cooke, R.N., of Ottawa, Canada to Assiut Hospital; the Misses Martha E. Sisley of New Kensington, Pa., Miss M. Patricia Trimble of Washington, D. C., Miss Lida E. Knight of Columbus, Ohio, and Miss Nell J. Kling of Brownsville, Pa.—all go to Pressly Memorial Institute, Assiut, Egypt; Miss Dorothy E. Hagman of Minneapolis, Minnesota, to Girls' College, Cairo, Egypt.

We pray for all of these traveling mercies to and from the homeland, and joy in service as His witnesses.

SAYO, ETHIOPIA SING PRAISES

Truly our hearts are filled with praise as we look back over the past few months and see how God has answered prayer and helped His people. I shall begin with the latest answer to prayer, but to give you the background I shall go back about six months. Some of you have no doubt heard of the persecution which our local churches have suffered in past months. Practically all of them, along with the primary schools, have been closed by the local authorities. Four weeks ago, the mother church of Bethel in the town was closed and watched to see that no more services were held in it. The Church on our compound remained open, but it was not crowded as one might think, because the people preferred to meet in their homes. Some of them were put in prison for allowing services in their homes, a number of ministers and leaders have been in prison from time to time. Their spirit has been wonderful; not one word of complaint have we heard, for they count it a privilege to suffer for Christ's sake.

You ask: "Why are the churches closed?" I think that two of the min-

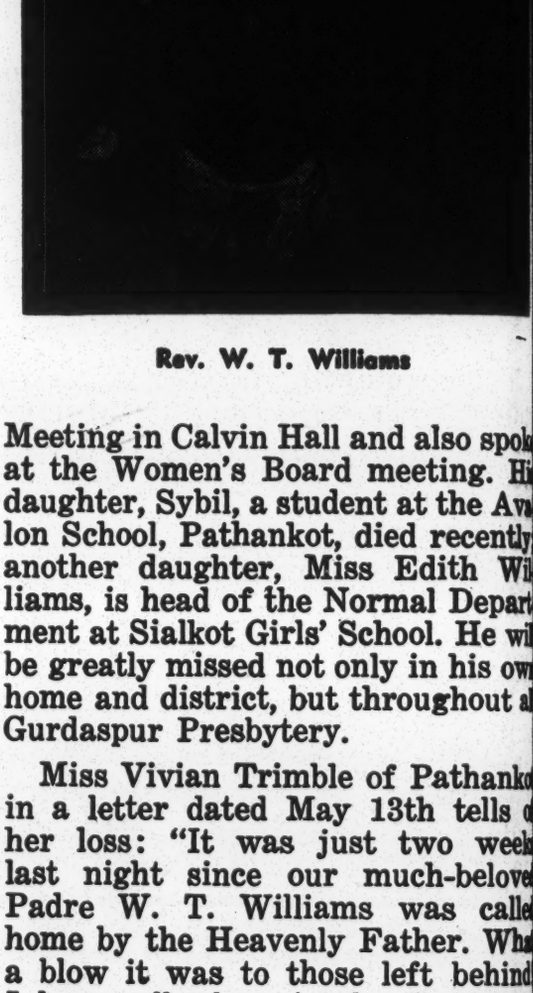
isters came as near the answer as any could come. They came to see me the day after Bethel Church was closed and asked me to send a letter to Keis Gidada who was in Addis Ababa trying to straighten out the situation. They said: "Never mind that the churches are closed, the real Church is in our hearts." Then they went on to say that the churches were closed because "we are not like the Coptic Christians. If we were like them and would pray to Mary and Michael and the other saints, then they would not give us any trouble. But we cannot do that, for it is contrary to the Word of God and we live by that Word." God has honored their faith and prayers, and permission has come for 18 churches and schools to be re-opened.

Will you pray for the teachers, ministers and elders, as most of them are in Sayo now attending a six-weeks' summer school? They asked for this even when they did not know whether they could go back to the schools and churches or whether they would remain closed. There are now 12 ordained ministers of the Gospel, as eight more were set apart to the Gospel ministry in January. After their ordination, they went out facing closed churches and even imprisonment, and they went forth gladly to serve the Lord. Because of these past months, they will be even better prepared to be ministers of the Gospel.

Marjorie Faught, Sayo

REV. W. T. WILLIAMS

With sorrow we heard of the death of Rev. Mr. Williams of Gurdaspur, Punjab, India; the missionaries have lost a fine colleague and wise counsellor. Those who met him upon his visit to the United States appreciated his fine spirit and gracious manner, and he endeared himself to all at the General Assembly, our WGMS Convention and in our churches. Mr. Williams visited the Tuesday Prayer



Rev. W. T. Williams

Meeting in Calvin Hall and also spok at the Women's Board meeting. Hi daughter, Sybil, a student at the Ava lon School, Pathankot, died recently another daughter, Miss Edith Wil liams, is head of the Normal Depart ment at Sialkot Girls' School. He wi be greatly missed not only in his ow home and district, but throughout a Gurdaspur Presbytery.

Miss Vivian Trimble of Pathanko in a letter dated May 13th tells o her loss: "It was just two week last night since our much-belove Padre W. T. Williams was calle home by the Heavenly Father. Wha a blow it was to those left behind I know all of us in the Gurdaspu Presbytery depended a lot on hi leadership and counsel; I didn't re alize at all how much I personall have been depending on his help thi past year, since I have been in charg of the entire work in the Pathanko District after Rev. Morgan McKelve went on furlough over a year ago Just in these two weeks, I hav learned I have no one with whom t counsel and consult. The whole Pres bytery depended so much on his lead ership and there isn't any other per son, either young or old, who ca even begin to fill his place."

Left—The Free Milk Bar still continues at the out-patient dispensary for these refugees at Memorial Hospital.

Right—One lone refugee waits for his milk. Always on the verge of hunger, he never looks up nor smiles.

DOCTORS NEEDED

What we are asking for is 5 doctors, listed in the order of priority: Memorial Hospital, Sialkot; Jhelum Hospital; Sargodha Hospital; a second for Memorial Hospital, Sialkot; and one for the Women's Work in Taxila. The need is for women doctors, of course, though at Memorial Hospital we could use a man.

Sialkot Hospital, nominally a 130-bed hospital, is running 180 in-patients regularly, and most of these are seriously ill. For instance, in our obstetrics half the cases are abnormal. To serve these we have just two doctors, Dr. Massey and myself. Besides the in-door work, we have a large outdoor clinic which I am afraid we shall have to close unless we get more adequate help. But we really *can't* close it! That clinic has been serving the poor of Sialkot for 65 years, and within the doors of that old building thousands have heard the good news of the only Savior.

At Jhelum, our 50-bed hospital has no doctor! In Sargodha with its 30 beds, the doctor has promised to stay only till Miss Lincoln comes back from furlough, when she hopes to go back to her family in India. The newly-opened women's ward at Taxila Hospital really needs a woman doctor, for in that frontier area it is a very rare woman who will go to a man doctor, no matter what her need. I think it is plain we could use two extra doctors at Sialkot. We know you are backing us with your prayers and we trust that your prayers and ours will be answered and that we shall find the doctors we need.

Reba C. Hunsberger, M.D.,
Chairman of Medical Board

NASIR, SUDAN
FOR PRAISE AND PRAYER

We are not having as large crowds as we have had other years, but they still run well over 200 a day and it keeps us busy. Some have been very ill, and others come from long distances. Those who come from afar are often hearing the Gospel for the first time. It distresses us that we can't give each of these more personal time, but so far it has seemed impossible. Our little houses have been full to overflowing, and one of the greatest joys of these little houses (separate clinic tukls) is that we can go out and sit down with their occupants and visit with them about the things of the Lord after the rush of the clinic hours is over.

Rev. A. M. Roy is holding institute for the teachers; please pray for them. Many of them go to distant villages where they are the only wit-

nesses for Christ. Some really witness; some, we fear, do not. They need much upholding in prayer by all of us. Schools will all be opened again, village and central, as well as the Teachers' Training School at Obel and the province school at Atar. These, too, need your prayers. It is still true that most of our Christians come from the schools.

Mary K. Smith, M.D.

JOHN MILTON SOCIETY

Some denominations publish materials in braille for the blind, but for almost fifty denominations cooperating in the divisions of the National Council of Churches which sponsor the John Milton Society for the Blind, no braille literature of a religious nature is published except through this society.

New books are being printed in braille and the study book of the Joint Commission on Missionary Education for 1951-1952, "We Americans: North and South," is being put into hand braille editions. It will be loaned to blind members of women's missionary organizations throughout the year to assist them in their study. Plans are being made for a new hymn book of probably 100 to 150 hymns which will emphasize those most commonly used in church services, to enable the blind members to take part more fully in the services of worship.

There is to be a braille edition of 1952 World Day of Prayer service.

Hand braille copies are being mad of Bible stories for blind children i India. There are also some copies o Hindi braille since Hindi will be th new universal language in India. Th society is hoping soon to put som portions of *The Treasure Chest*, Christian magazine for children, i Hindi braille. Through a special gif a Christian magazine for Japanes children will be published in Japanes braille by the N.C.C. in Japan.

Since the majority of the blind ar older folk who do not learn to rea braille, material in talking book for is prepared. Articles from church papers, poems, meditations and prayers will soon be put on records.

There are from 12,000,000 to 15,000,000 blind throughout the world; 230,000 of these are in the United States and 18,500 in Canada. The UNESCO Committee has been successful in obtaining agreement for a new uniform Arabic braille system. About one-third of all the blind in the world live in countries where the Arabic alphabet is used. This is a wonderful service in which we are vitally interested, and the WGMS gives an annual token grant to this work. The work among the blind in our Mission in Sayo, Ethiopia is worthy of our interest, gifts and prayers. The John Milton Society has been most helpful, and plans are being made for further training of Miss Hazel J. McGeary while on furlough, who has been responsible for this part of the Mission program.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951—Tanta
Miss Elizabeth A. Baumgartner, 1949—Tanta
Miss Lois R. Ellifritz, 1950—Cairo
Miss Margaret Gettemy, 1949—Tanta
Miss Louisa G. Hines, R.N., 1949—Tanta
Miss Elizabeth Hopkins, 1949—Cairo
Miss Rosella M. Hutchison, M.N., 1951—Tanta
Miss Helen V. Kirkness, R.N., 1947—Tanta
Miss Mattie Mae Klingaman, 1949—Cairo
Miss Joan Murdock, R.N., 1949—Assiut
Mrs. May L. Podbreger, R.N., 1949—Tanta
Miss Ruth N. Purdy, 1949—Assiut
Miss Edith M. Vorhis, 1949—Cairo
Miss Marjorie M. Walker, 1950—Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950—Khartoum North
Miss Beverly J. Day, 1950—Atbara
Miss Marian C. Davidson, R.N., 1950—Khartoum North

UNDER APPOINTMENT

Miss Mildred M. Cooke, R.N., 1951—27 Monk St., Ottawa, Canad
Miss Dorothy E. Hagman, 1951—814 Essex St., Minneapolis, Min
Miss Nell J. Kling, 1951—R. D. 1, Box 241, Brownsville, Pa
Miss Lida E. Knight, 1951—815 N. High St., Apt. 49, Columbus 8, Oh
Miss Martha E. Sisley, 1951—463 Keystone Dr., New Kensington, Pa
Miss M. Patricia Trimble, 1951—1443 Holly St., N. W., Washington, D.C

NOTE: In addressing these short-termers pleas remember to put "c/o American Mission" with eac foreign address.

Literature Department

MRS. WALTER H. HOLT, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

The Christian mission is a mission in, through, and for the church.—Mission to America

Mission to America and *Now!* are companion books on the Home Mission theme, "Churches for Our Country's Needs." Topics for the October program are based on *Mission to America* (Cloth $2.00, paper $1.25) but the book, *Now!* you will find excellent for illustrative material. The title alone of the first-named book should arrest our attention for it seems to imply that this land of ours which we have always thought of as a *mission-establishing* country is in reality a *mission-needing* one. And this is what the author, Dr. Truman B. Douglass (former executive secretary of the Home Missions Council) tells us in this book in no uncertain terms. Then too, we have been accustomed to thinking of ourselves as a part of Western Christendom but that mythical place, we are told, no longer exists. You will have your complacency shattered as you read his keen analysis of the spiritual status quo of America. The two chapters, "The American Way and the Church," and "Salvation in Suburbia" are almost worth the price of the book itself. It is not all in the vein of "what's wrong with the church" but a solution is offered in Dr. Douglass' emphasis on the revitalization of the "church meeting"; a meeting such as we picture the "town meeting" to be in civic affairs. The author incidentally places a great deal of the responsibility for the re-thinking of the concept of "church" upon the shoulders of the laity.

Now! the new venture in digest-type Home Mission book.

Now! is a new venture in mission literature. It looks like—and is priced like (35¢)—the *Reader's Digest*. In fact, it is a Reader's Digest of Home Mission news. It is full of articles by well-known writers, plus short items, special features, news reports from the fields, personality sketches, attractive photographs and drawings. There is practical guidance too at the end of the book for the use of its contents.

These books will be used largely, as usual by women's groups but I can think of no better material than this to provoke lively discussion in men's groups; these groups which are always looking for something practical on the home front to talk over and to act upon. Dr. E. E. Grice of the Foreign Board earnestly desires to see these books in the hands of every United Presbyterian.

Guide by Mabel M. Sheibley; based on both books. Paper—50¢.

Fifty Years with the Golden Rule by J. C. Penney. $2.75. Yes, it is one of this year's Reading Course books but I think it has a place in a Home Mission study. Here is a man who, I am sure could have stepped right out of the pages of *Mission to America!* Dr. Douglass tells us that many Americans believe themselves to be Christians because they are leading moral lives, are industrious, honest, charitable, good parents, good citizens. But they need to discover, as Mr. Penney did, that this was not enough; that he was simply "living

on the spiritual heritage of his parents." It took the loss of everything that had meant material security to him to bring him to a personal experience with and a saving knowledge of Jesus Christ. It is not only a fascinating story but also a practical guide for the men in your home and for your young folks planning their life's work.

The October program will offer a good opportuunity to study our own Home Missions. Send for a Catalog and see the material listed there. A new leaflet which is free, called *Home Mission Needs* lists sewing projects, clothing and gifts suitable for all three home fields. Addresses and directions for sending are also listed. If your society is looking for "something to do," here it is.

Hungry Hollow by Anna Rose Wright. Cloth $2.00, paper $1.25. Home Mission book for Juniors—grades 4, 5, 6. Paper edition now available.

This Is Our Church — 15¢, published by the Board of Christian Education but available in the Literature Office, is a 24-page booklet giving a brief story of the founding and development of our United Presbyterian Church.

So Sure of Life by Violet Wood. Cloth $2.50, paper $1.25. If you haven't yet read it, be sure to do so. It is the story of a missionary doctor in the Smoky Mountains of Tennessee. It is of interest to us because of the similarity of his work with that of ours in the Kentucky Mountains.

MISSION TO AMERICA

(*Continued from Page* 8)

one day a week that mothers of young children may do shopping and other necessary errands unhampered, while the children hear stories and songs of the church. "Servants of Christ are called to *give* their lives away; they are not called to *fritter them away*", states Dr. Douglass.

Denominational churches in close proximity will be renewed within themselves if they find ways of cooperation that will clearly demonstrate to the community that they collectively represent the church of Christ in that place. Again, individuals in the church feel their spirits lifted when they support Christian institutions, and particularly those for the help of another race. Dr. Douglass has said to his own congregation that in supporting colleges for Negroes "we continually *act* better than we *are*, and in acting better than we are, we tend somewhat to become better than we *were*"!

What Christ gave to the world was not so much a new truth as a new life, and this new life assumed the existence of a community—a people of God, "a fellowship of kindred minds". Differences were transcended by the power of a new kind of life that had come to them through Christ, from God. The first obligation of the church today is to *be* this new and redeemed community, reaching out with its gospel and fellowship to all peoples, and touching every aspect of man's daily life with its renewing power.

Temperance & Reform

MRS. W. J. HARPER McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

The church in America must assume large responsibilities that are not incumbent upon it in a non-Christian nation. — Mission to America

A NEW FILM STRIP NOW AVAILABLE

"Three Little Squirrels" is the title of this strip film which has been prepared for very young children. It is in the form of a cartoon, colored but not animated. It portrays Father Squirrel and his three little sons and the tragic story of the wily fox, who, as the tavern keeper, entices the little squirrels into drinking his liquor. Available by writing Audio-Visual Aid Dept., 209 Ninth St., Pittsburgh 22, Pa. Rental—50¢

NEW FREE LEAFLETS

1—*Advance Through Abstinence*.....by Caradine R. Hooton
2—*Liquordom's Area of Gravest Danger*.....by Bishop Wilbur Hammaker
3—*The War on the American Home*.....from "The Voice"
4—*Vice-Crime Web*.....by Deets Pickett
5—*Abraham Lincoln and Temperance*
6—*Education in Regard to Alcohol Should Teach These Facts*
7—*Choice Under Pressure*.....by Howard E. Hamlin
8—*An Interview With Senator Estes Kefauver*.....by Deets Pickett
9—*The Increasing Menace of Alcohol on the Highway*

Tributes

Mrs. Sarah Schaffner

The McKee-Reed Missionary Society of the First United Presbyterian Church of Oil City, Pennsylvania takes this opportunity to pay loving tribute to the memory of Mrs. Sarah Schaffner.

She was a loyal member of the various organizations of the congregation and was always faithful in her attendance and service to the church.

We wish to extend our deepest sympathy to her family.

Committee

Miss Eleanor Ralston

The King's Daughters' Missionary Society and Sabbath School class of the Grove City United Presbyterian Church wish to pay loving tribute to the memory of Miss Eleanor Ralston.

Her consecrated Christian life shone forth in her kindly gracious manner. We are saddened that a friend has been taken from us.

We commend her loved ones to the care of Him whom she served faithfully.

Committee

Mrs. Zula Bamford

The members of the Women's Missionary Society of Center U. P. Church of Midway, Pa., wish to pay a tribute of love and respect to the memory of Mrs. Zula Bamford who was called to her heavenly home in July 1951 after a lingering illness.

She was a faithful treasurer and a life member of the society for several years.

Her devotion to her home, her Sabbath School Class, her faithful and loyal work in the various organizations of her church, and cheerful greeting she extended to all will be remembered by those who knew her.

To her loved ones, we extend our sincere sympathy and commend them to her Saviour whom she loved and served.

The Committee

Mrs. Clara Mackey
Mrs. Cora Hickey
Mrs. Mina Karns

The Women's Missionary Society of the United Presbyterian Church of Springdale, Pa., wishes to pay loving tribute to the memory of three members who passed to their reward during the last year.

They will be remembered for their fine Christian character, faithfulness to their church, and active interest in missionary work.

Our deepest sympathy is extended to their families.

Our memories now have sweeter grown,
By thoughts and deeds that they have sown.

The Committee

Mrs. Benjamin Hyde
Mrs. Charles Hays

The Women's Missionary Society of th College Corner, Ohio, U. P. Church wish to pay loving tribute to two of its membe who passed away recently. They wer faithful to our church and its activities a long as their health permitted.

We are thankful for their lives of Chri tian service. To their families and love ones we extend our sympathy and com mend them to God's loving care.

Committe

Sara B. Houk

The Women's Missionary Society an the Ira Leeper Bible Class of Center U. P Church pay tribute to the memory of Sar B. Houk who died at her home May 16, 195

She was a teacher in the Bible School treasurer of our missionary society fo many years, and a worker in the W.C.T.U

She loved flowers and delighted in bring ing them to the church.

As a group we are thankful for her lif and influence. We suffer a loss at he passing. Precious in the sight of the Lor is the death of his saints."

Mrs. Chas. Wellhause
Mrs. Jos. Baldwin

Mrs. Clara Virtue

The Women's Missionary Society of th New Salem United Presbyterian Church wishes to pay loving tribute to the memor of Mrs. Clara Virtue who was called to he heavenly home on March 28, 1951.

Her life was lived well for she gav something to others which never can b forgotten.

Her kind, quiet and devout Christian lif was an inspiration to all who knew her She will be greatly missed in our society Sabbath School and church.

We extend our heartfelt sympathy t her husband and loved ones.

Committe

Mrs. Iva Emerick Gilbert

The Women's Missionary Society of th Sugar Creek United Presbyterian Church Dayton, Ohio, wishes to pay tribute to th memory of Mrs. Iva Emerick Gilbert, wh passed away March 12, 1951.

Mrs. Gilbert was a loyal member of th society. Her garden of flowers was a lov ing contribution to the church all summe long. She did much in a quiet way an was faithful to her church.

To her family we extend our since sympathy.

Committee

Mrs. Robert Donnell
Mrs. Frank Beall

The Women's Missionary Society of the ringhill Church of near Greensburg, In-ana, wishes to pay this tribute of love the memory of Mrs. Robert Donnell who April 4, 1951, and Mrs. Frank Beall on ay 19, answered the Master's call.

We miss them—in our missionary meet-gs, in the church and Bible School as achers, as speakers for special occasions, d whenever a need arose. Their brilliant inds and willingness to accept responsi-lity, thoughtfulness of others and genial rsonality made each a friend of all who ew them. Their cheerfulness and cour-age during their suffering made them an inspiration to all.

Mrs. Donnell was very active in the W.C.T.U., and served for many years as corresponding secretary of the W.C.T.U. of Indiana.

Mrs. Beall was a devoted wife and mother. We always think of her in connection with her flowers and the beautiful bouquets she brought to church.

May their example quicken us to more faithful service in the work of the Master. To the loved ones we extend our sincere sympathy.

Committee
Mrs. R. W. Copeland
Mrs. S. A. Nesbit

THINE IS THE POWER

(*Continued from Page* 20)

at they may not see me but God peaking through me; that I may be dequate in rearing my child, ade-uate in the face of all the tempta-ons that surround him, adequate in isdom, patience, godliness so that espite all these other influences I n lead him to know God and there-y to love Him and thereby to serve im; that I may be adequate to re-ase my loved ones unflinchingly, es joyously, for service in the mis-on fields, if they are called; that I may be adequate to live such a godly life that an ungodly husband, brother, sister may be brought to Thee by my prayers, by my life; adequate to perform as God's child even with a difficult mother-in-law; adequate to rule out bitterness when children are unappreciative and unloving; adequate to live with Christ-inspired grace with a person of chronically ugly disposition. Lord, Thine and Thine alone is the power to make me adequate! But *Thine is the power!*

NEWS FROM AFAR

(*Continued from Page* 33)

oung hearts as they crack seeds eftly into their mouths daily, our me would be well spent indeed.

The room in which we meet is so ll of desks there are no aisles what-er except the center aisle. There-re the boys leap in and out over e desks and seats with the agility goats. It seems to amuse no one t me. Apparently it is done this ay daily in school.

On Palm Sunday we took pictures all the children in various groups. ecause it was announced in advance expected a larger-than-usual attend-nce and also that all would be more essed up than usual. There was no ange except that they brought with them the articles woven that day of palm leaf to be included in the snapshots. They have a fashion here of weaving quite intricate things out of palm fibre on Palm Sunday. They do baby donkeys especially well to represent the colt on which Jesus rode into Jerusalem.

The days we use a flannelgraph in presenting the lesson the adults are as wide-awake as the children.

Judge for yourselves of the worthwhileness of this venture. To me it is significant that this door opened simultaneously with the closing of one in the city where I live and work.

Eulalia D. Grether, Tanta

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Pearl Bear—Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon—R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer—Warm Springs, Oregon
Rev. Louis Mitchell—Tama, Iowa
Rev. F. C. Patterson—Kayenta, Arizona
Mr. F. E. Plank—Simnasho, Oregon

CITY AND PRESBYTERIAL

Miss Jean Dickey, 88 Hopkenson Ave., Brooklyn, N.Y.
Miss Esther M. Jones
—701 East Boulder, Colorado Springs, Colo.
Mrs. R. G. Russell
—36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter—1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge—Monmouth, Ill.
Miss Mae Beveridge—Monmouth, Ill.
Miss Sallie E. Dickey
—c/o D. H. Dickey, R. D. 5, Punxsutawney, Pa.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman	Frenchburg, Ky.
Miss Ruth Courter, Principal	Frenchburg, Ky.
Miss Ilo Jean Brown	Frenchburg, Ky.
Miss Alice Childs	Frenchburg, Ky.
Miss Alice Hesselink	Frenchburg, Ky.
Mrs. Anne Howard, Matron	Frenchburg, Ky.
Mrs. Alice Hughes	Frenchburg, Ky.
Miss Grace Huntley	Frenchburg, Ky.
Miss Ruth Lindal	Frenchburg, Ky.
Mr. S. O. Linderholm	Frenchburg, Ky.
Miss Alberta McBride	Frenchburg, Ky.
Mr. Lester McCauley, Grade Principal	Frenchburg, Ky.
Miss Helen McCoy	Frenchburg, Ky.
Miss Dorothea McKissick	Frenchburg, Ky.
Miss Winifred Moore, Sec.	Frenchburg, Ky.
Miss Cornelia Morse	Frenchburg, Ky.
Mr. Odell Parrott	Frenchburg, Ky.
Mr. Robert Randall	Frenchburg, Ky.
Miss Joyce Rode	Frenchburg, Ky.
Miss Mae Sprowl	Frenchburg, Ky.
Mrs. Leah Stephens	Frenchburg, Ky.
Miss Roberta Stewart	Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady	Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook	Frenchburg, Ky.

JANE COOK HOSPITAL

Dr. Donald Graves	Frenchburg, Ky.
Miss Emma Holke, Business Manager	Frenchburg, Ky.
Miss Mary Cochran, R.N., Supervisor	Frenchburg, Ky.
Miss Caroline Laird, R.N.	Frenchburg, Ky.
Miss Effie Frazier, R.N.	Frenchburg, Ky.
Miss Bernie Phelps, Aide	Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech.	Frenchburg, Ky.
Mrs. Thomas Forsythe, Dietitian	Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Larue Millen, Principal	Ezel, Ky.
Miss Lucille Artman	Ezel, Ky.
Miss Wilda Barnes	Ezel, Ky.
Miss Ruth Bemis	Ezel, Ky.
Miss Mary Louise Fillier	Ezel, Ky.
Miss Doris Jean Gieser	Ezel, Ky.
Miss Zillah Hawthorne, Secretary	Ezel, Ky.
Miss Anna Louise Hochstettler	Ezel, Ky.
Miss Beulah Hogan	Ezel, Ky.
Miss Jean Jardine	Ezel, Ky.
Miss Gladys Millen	Ezel, Ky.
Mrs. Thomas Moore	Ezel, Ky.
Miss Gene Purdy	Ezel, Ky.
Mrs. Rebecca Rodkey	Ezel, Ky.
Miss Ruth Streblow	Ezel, Ky.
Miss Eleanor Timmerman	Ezel, Ky.
Miss Frances Widstrand	Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room	Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.)	Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook	Ezel, Ky.
Mr. Courtney Centers, Maintenance	Ezel, Ky.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent	Annemanie, Al
Miss Georga Lee Jackson	Annemanie, Al
Mrs. Willie Knight	Annemanie, Al
Mrs. K. P. Thomas	Annemanie, Al

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden, Al
Mr. H. W. McKeldin, Assistant	Camden, Al
Mrs. Minnie B. Alford	Camden, Al
Miss Climmie B. Allen	Camden, Al
Mr. William B. Ballard	Camden, Al
Mr. Stewart Bennett	Camden, Al
Miss Mary L. Conley, Bible	Camden, Al
Mrs. Mabel C. Edwards	Camden, Al
Mrs. Amanda E. Freeman	Camden, Al
Mr. James L. McGadney	Camden, Al
Mrs. Mamie L. Smith	Camden, Al
Miss Nora F. Smith	Camden, Al
Miss L. Randall	Camden, Al
Mrs. Mattie L. Street	Camden, Al
Miss Mabel L. Thomas	Camden, Al
Miss Bertha L. Washington	Camden, Al
Miss Lizzie M. Washington	Camden, Al
Miss Alice B. Whitaker	Camden, Al
Mrs. B. D. Bridges	Camden, Al
Mrs. S. W. Rivers	Camden, Al
Mrs. Willie Simmons	Camden, Al

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and Miller's Ferry—Camden, Al

THYNE INSTITUTE

Miss Grayce L. Salley, Bible—Chase City, V

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.—Henderson, N.
Miss Gertrude Allen, R.N.—Henderson, N.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible—Henderson, N.

KNOXVILLE COLLEGE

Mrs. Patsy Kennedy	Knoxville, Ten
Miss Eleanor Miller	Knoxville, Ten
Mrs. Mozelle Robinson	Knoxville, Ten
Miss Mabel Weir	Knoxville, Ten
Mrs. P. H. Parker, Church missionary	Knoxville, Ten

MILLER'S FERRY MISSION

Mrs. N. D. Williams	Miller's Ferry, Al
Mr. B. T. Ridgeway	Miller's Ferry, Al
Miss Sara L. Brooks	Miller's Ferry, Al
Miss Virginia Dillard	Miller's Ferry, Al
Mrs. Pearlie Ephraim	Miller's Ferry, Al
Miss Eunice Holley	Miller's Ferry, Al
Miss Ruby P. Houston, Music	Miller's Ferry, Al
Mrs. Marcella Latham	Miller's Ferry, Al
Mr. William E. Lee	Miller's Ferry, Al
Miss Bernice Mallard	Miller's Ferry, Al
Miss Darthular Mangram, Secretary	Miller's Ferry, Al
Miss Minnie Murphy	Miller's Ferry, Al
Mr. C. T. Patterson	Miller's Ferry, Al
Mrs. Roma Patterson	Miller's Ferry, Al
Mrs. Laura Ridgeway	Miller's Ferry, Al
Miss Martha Marshall, Nurse	Miller's Ferry, Al
Miss Gladys Ross, Bible	Miller's Ferry, Al
Mrs. Fannie P. Donaldson, Boys' Matron	Miller's Ferry, Al
Mrs. Alberta B. Stevens, Girls' Matron	Miller's Ferry, Al
Mr. Herman Bridges, General Worker	Miller's Ferry, Al

PRAIRIE, ALA.

Mr. William T. Peters, Supt.	Prairie, Al
Miss Constance Bridges	Prairie, Al
Miss Vashti Jones	Prairie, Al
Miss Ruth Wells	Prairie, Al
Mrs. D. C. McCall	Prairie, Al
Mrs. William T. Peters	Prairie, Al
Rev. C. C. Brown, Pastor at Prairie and Annem	

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren
—188 Liberty St., Knoxville, Ten
Rev. and Mrs. D. F. White
—825 First Avenue, Selma, Alab
(Mr. White still supplies Camden, Canton Bend and Miller's Ferry Churches)

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Miss Sara E. Baker, 1950 — Cairo
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Miss Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Marjorie J. Dye, 1950 — Cairo
Miss Davida M. Finney, 1915 — Cairo
Miss Martha C. Glass, 1921 — Assiut
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice M. Grimes, 1924 — Cairo
Miss Millie I. Kelso, 1946 — Luxor
Miss Lois D. Kingan, 1926 — Benha
Miss Helen J. Martin, 1915 — Cairo
Miss Beatrice McClellan, 1947 — Cairo
Miss Evelyn McFarland, 1919; 1949 — Cairo
Miss Sarah B. Meloy, 1923 — Cairo
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
Miss Martha A. Roy, 1935 — Luxor
Miss Rachel T. Seiver, 1925 — Benha
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Inez M. Sutton, 1949 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Alberta A. Tedford, R.N., 1945 — Tanta
Miss Mary C. Thompson, 1939 — Tanta
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Esther W. Wilson, 1919 — Luxor
Miss Laura B. Wright, 1921 — Tanta

ON FURLOUGH

Miss Elsie M. French, 1909 — Goldfield, Iowa
Miss Nellie V. Hill, R.N., 1945 — R. D. 1, Fayette City, Pa.
Miss Jeanette L. McCrory, 1916 — 905 Publication Bldg., Pittsburgh 22, Pa.
Miss Helen J. Noordewier, 1921 — 1104 Sigsbee St., S. E. Grand Rapids 6, Mich.
Miss Mary L. Thompson, 1917 — 352 S. York St., Elmhurst, Ill.
Miss Elizabeth M. Wilson, 1932 — Atlantic, Iowa
Miss Margaret A. Work, 1924 — E. Platte Ave., Ft. Morgan, Colo.

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 — Lahore
Miss Margaret E. Ballantyne, 1941 — Campbellpur
Miss Minnie E. Beatty, 1912 — Sargodha
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Badomali
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Frances E. Brown, 1927; 1937 — Sangla Hill
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss M. Evelyn Cathcart, 1925 — Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1913 — Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Pasrur
Miss Mary H. Lentz, R.N., 1950 — Sialkot City
Miss Glendine Lundquist, R.N., 1933 — Sialkot City
Miss Evelyn M. McKelvey, R. N. 1937 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Vivian L. Trimble, 1921 — Pathankot

ON FURLOUGH

Miss Margaret Fehlman, 1913 — 600 N. Court St., Crown Point, Ind.
Miss M. Frances Lincoln, R.N., 1920 — 145 Pennsylvania Ave., Wichita, Kansas
Miss Laura R. MacLachlan, 1938 — R. D. 1, Atkinson, Nebr.
Miss Louise Scott, 1916 — 879 Ohio St., Rochester, Pa.

ANGLO-EGYPTIAN SUDAN

Miss Mary E. Coie, 1919 — Wad Medani
Miss Una Coie, 1918 — Gedaref
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Aleta J. Matthews, 1946 — Omdurman
Miss Marguerite M. McClellan, 1926 — Atbara
Miss Mary Jane McKnight, 1922 — Atbara
Miss E. Verna Pillow, 1930 — Omdurman
Miss Dorothy L. Rankin, 1946 — Doleib Hill
Miss Phyllis A. Rogers, 1949 — Doleib Hill
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss Frances Turk, R.N., 1921 — El Obeid
Miss Eleanor C. Vandevort, 1949 — Nasir
Miss Joan E. Yilek, 1948 — Gambeila

ON FURLOUGH

Miss Mary V. Ewing, R.N., 1940 — Frontier Nursing Service, Wendover Above Hyden, Ky.
Miss Marian I. Farquhar, 1945 — R.D. 2, Coin, Iowa
Miss Jean Maxwell, M.N., 1946 — Box 89, Fairmont, W. Va.

ETHIOPIA

Miss Ruth C. Beatty, 1920 — Gorei
Miss Isabel Blair, 1922 — Gorei
Miss Marjorie Faught, R.N., 1933 — Sayo
Miss Eileen Halewood, R.N., 1947 — Maji
Miss Mary Nell Harper, R.N., 1948 — Sayo
Miss Marguerite M. Lienard, 1948 — Sayo
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji
Mrs. Ruth L. Walker, 1923 — Addis Ababa

(All Maji, Sayo and Gorei mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Hazel J. McGeary, 1946 — 5357—29th St. N.W., Washington, D. C.

UNDER APPOINTMENT

Miss Rosaltha Kenagy, 1950 — Cairo, Egypt
*Miss Ruth E. McCreery, 1950 — 905 Publication Bldg., Pittsburgh 22, Pa.
*Miss Martha A. Maxwell, R.N., 1951 — Box 89, Fairmont, W. Va.
*Miss Helena G. Tetley, 1951 — 64 Cornwall Ave., Mt. Royal, Montreal 16, Canada
Miss Josephine L. White, 1951 — Greensboro, Vt.
*Miss Ruth E. Wilson, 1951 — 320 Nashoba Ave., Columbus 4, Ohio

*Tentative August Sailings.

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EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 — 2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 — 422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Lucy Lightowler, 1921 — 5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 — c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 — 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902 — c/o Mrs. C. W. Phillips, 2188 Rexwood Rd., Cleveland Heights 18, Ohio
M. Stella Robertson, 1922 — c/o Barclay's Bank, D.C.&O., Circus Place, London E. C. 2, England
Miss Laura B. Walker, 1904 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1918; 1935 — 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 — 263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 — Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 — Caroline Ave., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Iowa

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c/o American Mission should be added to each foreign address)

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Dr. and Mrs. Norval E. Christy ..... Taxila
Rev. and Mrs. W. C. Christy ..... Gujranwala
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Dr. and Mrs. J. B. Cummings ..... Rawalpindi
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Rev. and Mrs. Leander Finley ..... 317 Virginia Ave., Havertown, Pa
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Rev. and Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman ..... 1125 E. Detroit Ave., Monmouth, Ill
Dr. and Mrs. W. T. Moore ..... 311 E. Jefferson Ave., Wheaton, Ill
Dr. and Mrs. H. E. Philips ..... 344-14th St. Santa Monica, Calif
Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. F. Scott Thompson ..... Fayoum, Egypt

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Dr. and Mrs. H. C. Chambers ..... 340 S. Ridgewood Ave., Daytona Beach, Fla
Dr. D. R. Gordon ..... 2330 Carroll Park, S., Long Beach, Calif
Rev. and Mrs. J. A. McArthur ..... 814 E. Spring St., Boonville, Mo
Dr. and Mrs. W. H. Merriam ..... 208 North "I" St., Monmouth, Ill
Dr. and Mrs. John H. Stewart ..... 302 N. 8th St., Tarkio, Mo
Dr. and Mrs. S. C. Picken ..... E. Jefferson Ave., Winterset, Iowa

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Miss Clara Carlisle ..... Cairo
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Miss Margaret B. Guille ..... Cairo
Miss Dorothy E. Hagman ..... Cairo
Mr. Richard G. Gibson ..... Assiut
Dr. and Mrs. Orval L. Hamm ..... Assiut
Miss Audrey H. Meier ..... Cairo
Miss Martha A. Oyler ..... Cairo
Miss Edna R. Parkinson ..... Assiut
Miss Mary Lu Perkins ..... Cairo
Mrs. Fay Reed ..... Assiut
Mr. Milton J. Sage ..... Assiut
Miss Beatrice Taylor ..... Cairo

PAKISTAN

Dr. and Mrs. O. A. Brown ..... Taxila
Mr. Thomas J. McLaren ..... Rawalpindi
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Detroit, Michigan, June, 1952

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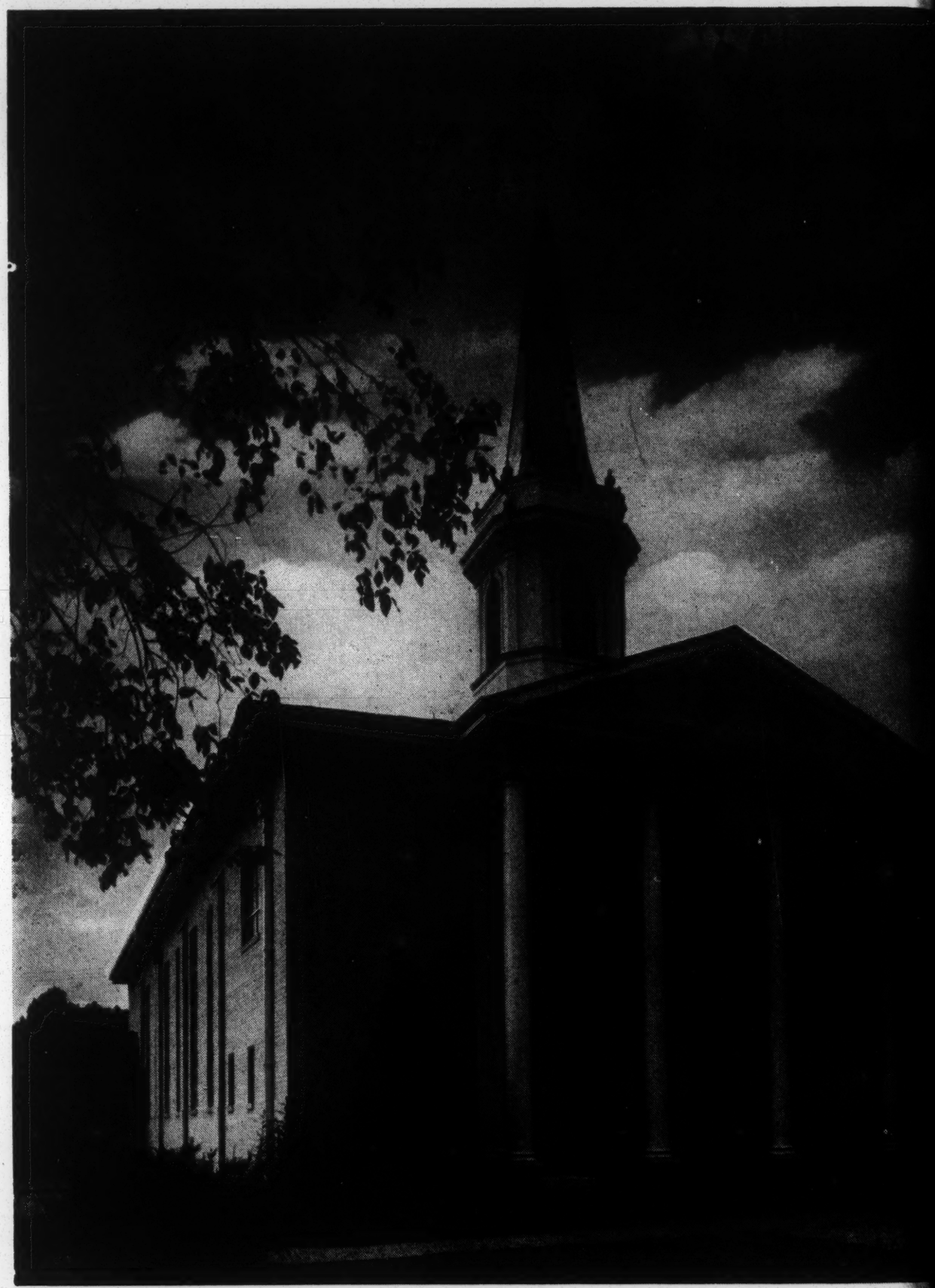

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